

HIV Tests Slated for Job Corps, Foreign Service

January 4-10, 1987

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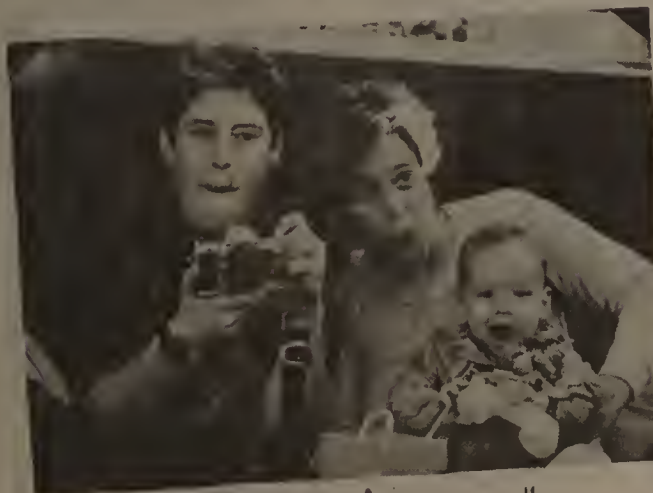
John Tobin



Debbie Rich

1984: Pricining on Pride Day

1983: The year of our custody battle



Susan D. Fleischmann

1986: "Say Cheee."



Ellen Shub

1987: Our TV debut:

We Are Family

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Government to Extend HIV Testing

By Marcos Bisticas-Cocoves

WASHINGTON, DC — The Job Corps and the Foreign Service will soon join the military in testing for HIV, the purported cause of AIDS.

The Job Corps, a program of the Department of Labor, announced December 16 that its members and applicants will be tested for HIV antibody. The decision pends the approval of the department's lawyers, but is expected to go into effect on February 1.

The Job Corps, started under President Johnson's "Great Society" program, gives job training to young people. The corps currently has 40,000 full-time members in 106 residential training centers. Between 60-65 percent of the Corps students are Black. Approximately the same percentage is male.

The State Department confirmed in late November that

testing will also begin in the Foreign Service. Current and prospective employees and their dependents will be tested starting the first week of January.

Both join the Department of Defense, which has been testing all recruits and active duty personnel for HIV since last year.

Tests for HIV antibody (the ELISA test) and virus (the Western Blot test) have come under attack from scientists and activists. Neither one diagnoses nor predicts AIDS: they simply confirm or deny the presence of HIV or its antibody. And the more popular ELISA test can be inaccurate.

Representatives Barney Frank (D-Mass.) and Ted Weiss (D-N.Y.) have written the Secretary of Labor in protest of the Job Corps policy. Frank may hold hearings on the testing should he retain the chair of a congressional



Craig Harris

committee that oversees the Department of Labor.

Lambda Legal Defense may file suit against the State Department to halt testing, with the Foreign Service workers union as plaintiff.

The repercussions of HIV testing, both planned and actual, in the Job Corps, Foreign Service, and military are severe. For all three, applicants who test positive

are to be rejected.

In all three, current members who test positive may be "retained." In the military, and soon in the Foreign Service, the health of people who test positive will be monitored. The Foreign Service will give limited postings to employees who test positive or whose dependents test positive.

The Job Corps is less clear on retaining people who test positive. Dan Lowry, deputy director of the Corps, said that HIV-positive members "would not be abandoned" and that they "would be referred to other government programs." He would neither confirm nor deny that people would be kicked out.

All three inform members of the test results and "insure" the confidentiality of those results. The military also claims to insure the confidentiality of discharges on the basis of homosexuality. Such information is often leaked.

Both the Job Corps and the military disproportionately affect poor and working class young men of color. In this they join prisons, where less systematic forced HIV testing takes place.

"When you go to apply to Harvard, they don't test you for HIV antibodies," said Craig Harris, a member of the National Minority AIDS Council. "Young people of color are already put in a position of having few alternatives when it comes to options for income. And poor people have always had

Continued on page 3

Body Politic to Fold

TORONTO — Due to financial problems, a Canadian progressive lesbian and gay newspaper has announced it will cease publication.

At a December 16 meeting, the collective of Pink Triangle Press, decided it had little choice but to suspend publication of the *Body Politic*, which had covered national and international news for fifteen years. The February 1987 issue of the *Body Politic* is expected to be the last.

"It was an extremely difficult decision to make, of course," wrote Gerald Hannon for the *Body Politic* collective in a letter explaining the situation. "As can be expected, the root of the problem was money. Our current paid staff was trimmed recently from seven to five, and faced even further shrinking. Even by the paper's historical standards the strain was debilitating. A full account of the problems will appear in the final issue."

But Pink Triangle Press, which in addition to publishing the *Body Politic* also puts out a local publication, will not suspend activities. The local publication, *Xtra*, will not fold and new projects, including another national and international publication, are being considered.

— filed from Boston by Kim Westheimer

Insurance Companies Balk at Mass. HIV Test Ban

By Kim Westheimer

BOSTON — A state agency's order, banning the use of HIV tests by health and life insurers, may be contested by a number of large insurance companies.

In the last year-and-a-half approximately 70 insurance companies have requested permission from the agency, the State Division of Insurance, to use HIV tests and AIDS-related questions in determining individual insurance policies. In each case the division has stated that such tests and questions are not permissible in Massachusetts.

But information given to the insurance division by Boston *Globe* reporter Ben Lipson caused the agency to realize that at least five large insurance companies were requiring HIV tests for some applicants. According to the *Globe*, a company which tests blood for about 85 percent of all insurance companies claims that "several dozen" Massachusetts insurers request HIV testing.

With the publication on December 12 of state policy prohibiting HIV testing, the division clarified its already existing policy. In addition to sending the statement to over 1,000 insurance companies, letters were sent to the five companies known to use HIV testing as well as the 70 companies which had requested the use of HIV information in the past year-and-a-half. These letters asked the companies to inform the insurance division as to their policies regarding HIV testing.

According to Nancy Turnbull, of the insurance division, four of the five companies known to use HIV tests responded by saying that they don't agree with the law and will not abide by it. These companies are Aetna Life & Casualty Co., Minnesota Mutual Life Insurance Co., Kemper Investors Insurance Co. and North American Life and Casualty Co. One company, Confederation Life, stated that it had been requiring HIV tests but would refrain from doing so in the future.

A spokesperson for Aetna, Henry Savage, said his company has not decided how it will react to

the policy statement. "Right now a number of people who have an interest in the matter are out for the holidays. I prefer not to make a comment for that reason."

According to Carolyn Harris-Burney, the manager of Corporate Communications for Aetna, HIV tests are required of individuals who request insurance policies greater than \$450,000 and of those whose medical histories suggest an increased risk for AIDS. Harris-Burney would not elaborate on what would constitute an "increased risk."

Agnes Hunter of Confederation Life said that insurance regulations won't allow HIV testing without "prior indication of the

possibility of AIDS." Hunter, as well as Confederation Life's underwriting vice president, Richard Byrnes, refused to comment on the Massachusetts policy.

Of the other 70 companies, only two have responded. According to Turnbull, one company said they never have required the HIV test and the other said they had been using the HIV test but would refrain from doing so in the future. The remainder of the 70 companies are expected to respond to the letter in the next week.

Turnbull said many of the companies who administer the HIV test use vague disclosure forms to "inform" insurance applicants

Continued on page 3

Excerpts from the Massachusetts Division of Insurance policy statement

"Because of the sensitive nature of AIDS and the general level of fear and anxiety about the disease, the issues associated with testing for AIDS are much more complicated than those associated with almost any other medical screening test. At the present time, we believe that the potentially devastating effects on individuals that could result from the widespread use of HIV antibody testing by insurance companies are far greater and more serious than the potential harm to insurers that could occur from a prohibition on the use of such testing. . .

"The HIV antibody tests indicate exposure to the AIDS virus, not the presence of AIDS or related conditions. The relationship between the presence of HIV antibodies and disease is unclear. In addition, the tests themselves are imperfect, and their accuracy varies depending on the prevalence of HIV antibodies in the population being tested. . .

"Any use of HIV antibody tests by insurers would also raise serious privacy issues. AIDS is a fatal disease that has generally been associated, in this country, with stigmatized groups. . . Without effective protections to ensure the confidentiality of HIV antibody test results, the use of antibody testing in the screening of insurance applicants could cause such discrimination to increase dramatically.

"Many insurers participate in the Medical Information Bureau (MIB), a centralized data bank which contains a variety of information collected by the companies. Permitting insurers to request or require HIV antibody tests virtually guarantees that this information will be available on centralized insurance data bases such as the MIB. This information can be accessed by any insurer which participates in the MIB, and the information is not protected from subpoena. This disclosure could expose individuals whose test results are positive, or those who are simply subjected to the test or even those who refuse to submit to the test, to unwarranted discrimination in access to all types of insurance, and could affect the individual's ability to obtain employment, housing and credit."

Appeal expected Minn. Nixes Sodomy Ban

By Robert Halfhill

MINNEAPOLIS — Hennepin County District Judge Pamela Alexander ruled December 1 that Minnesota's sodomy law violates the state constitution's guarantee of privacy. The sodomy law makes consensual oral and anal sex, between gay people or heterosexuals, a gross misdemeanor punishable by up to a year in jail.

Alexander's ruling is expected to be appealed to the Minnesota Supreme Court and is meanwhile effective only in Hennepin County. Since the ruling was based on the Minnesota constitution, it will probably not be appealed to the federal courts.

The ruling came in the case of Gordon Gray, of the city of Shorewood, who was charged by city officials with having oral sex with a 16-year-old male in his home last spring. The youth reportedly told police about the sexual activity when he was arrested on charges he stole a boat from Gray.

According to *Equal Time*, of Minneapolis, Shorewood officials said they did not prosecute Gray for having sex with a minor because they believed it would be difficult to prove Gray knew the youth was under 18.

Commenting on Alexander's decision, defense attorney

Peter Thompson said, "This [ruling] really opens the door for the first time for constitutional law to be practiced by our state courts, regardless of what our federal courts are doing." Thompson added, "The easy thing to do is to cite the U.S. Supreme Court and go no further. But she's [Alexander] chosen to take a road that has a lot more academic integrity."

The charges against Gray were brought by the Shorewood City Attorney shortly after the U.S. Supreme Court's June ruling upholding the constitutionality of state sodomy laws.

Another challenge to Minnesota's sodomy law has been filed by the Minnesota Civil Liberties Union and is still pending in Hennepin County Court.

In an article in the December 4, 1986, *Minneapolis Star and Tribune*, staff writer David Peterson states that observers of the State Supreme Court expect Alexander's ruling to be struck down. Although relatively liberal in some areas, the state's highest court "has shown little inclination to risk confusion by breaking away from the U.S. Supreme Court on questions of civil rights," said Peterson.

News Notes

quote of the week

"The Pope is startin' to get too damn liberal for my way of thinking."
— James Ferrands, newly elected Imperial Wizard of the Knights of the Ku Klux Klan, responding to a question from The News of Los Angeles about whether his hatred for lesbians and gay men is related to the Pope's anti-gay stance, as reported December 12, 1986. Ferrands is the first Catholic and first Northerner to become head of the KKK.



Sister Mary Whitehouse, Cardinal Titi and Sister Mary Cum Dancing walking through the Pope-FREE Zone of Darlinghurst on the second day of the Pope's visit, Sydney, November 26, 1986.

pope meets the sisters

SYDNEY, Australia — The Sisters of Perpetual Indulgence and "red lesbian" Cardinal Titi greeted Pope John Paul II often during his late November visit to Australia.
Travelling along Sydney streets in the inner city, the Pontiff was confronted at every turn by clusters of gay male nuns and their supporters. During the slow progress of the bullet-proof pope-mobile, Mother Inferior, Cardinal Titi and others unfurled their pink triangle flag. The gay male nuns were also well in evidence outside Sydney University when John Paul II spoke to a pre-selected audience of academics and students.
According to a woman attending the Pope's speech, two men in the audience also confronted John Paul II. Speaking on radio after the University event, the woman said, "As the Pope was about to address us, two very brave men — one in academic gown, stood up and unfurled a couple of white flags with large pink triangles and shouted, 'Anti-woman, anti-gay, Fascist Pope, go away!' "
The protests were not without repercussions, however. One Sister, Mary-Mary Quite Contrary, who had been checking the Darlinghurst area to make sure the Pope-FREE Zone posters were still visible, was hauled off the street by police. Interviewed later, the Sister said he was strip-searched and taken to Catholic Psych Hospital for an evaluation. According to Mary-Mary, the psychiatric staff did not take the need for an evaluation seriously, but were pressed to do their duty by police. Mary-Mary was pronounced sane and released.
The protest at the University was also met with violence. The gay men who shouted at the Pontiff before he spoke were kicked and punched by other audience members who ripped one flag to shreds. The gay men, who were dragged away by security police, were charged with offensive behavior.

— Kendall Lovett

woman sues on grounds of aids exposure

ST. PAUL, MN — A woman is suing her former fiance on the grounds he was negligent in not telling her he was suffering from ARC while they were lovers. The woman has since tested HIV-positive.
According to the weekly news of Miami, the woman is seeking \$50,000 in damages.
This is the first AIDS-related lawsuit in the state of Minnesota.

— Ben Robbins

'right thinking' at the ledger

BOSTON — While a recent issue of the Boston Ledger featured an article about lesbians and gay men fighting violence against them, it also gave space to some verbal queer-bashing.
The December 13-19 Ledger carried a front page article by John Shaw, which began, "After years of being beaten, badgered and beleaguered, the Boston gay community apparently has had enough." But Mark Grover's "Thinking Right" column in the same issue condemns lesbian and gay foster parents and the "Americans," who "for fear," do not protest.
Some of Grover's choice remarks include, "Something dangerous is happening here. While one group of people have been loudly coming forth with their sexual preference, an entire generation of Americans are hiding their feelings in the closet. For fear of being labeled insensitive or ignorant, Americans with traditional values have become intimidated and are keeping to themselves what they would otherwise be compelled to protest . . .
"By law, adults who live a homosexual lifestyle should not be allowed to adopt children . . .
"Homosexuality does not conform to our society's normal standards. Foster children, perhaps more than most, need a lifestyle that is uninhibited by social pressure and peer conflict. Clearly a homosexual couple cannot provide this; nor would they be able to offer the role models that these children need for their future development . . .
"It may be my ignorance, but I can't help but wonder what a child would do whose parents are two males; are they both referred to as 'Daddy?' Or does the child learn to refer to one of the men as 'Mom?' . . . And considering the moral and sexual environment at home, should a boy whose parents are two male lovers undress with the other boys in gym class?"

— Kim Westheimer



Members of the Boston Gay Men's Chorus perform at the AIDS memorial program on December 21.

aids memorial: presente!

BOSTON — About 500 people gathered at Faneuil Hall on Sunday, December 21 for a non-religious service for all affected by AIDS. Sponsored by the AIDS Action Committee, the event featured a memorial board for people who wanted to write the names of friends who have died of AIDS. An interesting part of the service came from the Latin American tradition of remembering those who had fallen in battle: a person would stand up and announce the name of a friend who died of AIDS and the audience would respond by shouting "Presente!" A humorous touch was added as balloons were passed around to everyone and Liz Page, a member of the AIDS Action Committee, invited the audience to exhale the frustrations that they had about AIDS, the medical community and the AIDS Action Committee. Music by "Friends," a trio of Black men, the Boston Gay Men's Chorus, Kurt Reynolds and Melania Bruno entertained the gathering. The service was interpreted for the hearing impaired. By the end of the ceremony, there was a feeling that everybody had shared a sense of support from the community gathered as one.

— Ronn Jackson

aids lowers property values?

JACKSON, MI — Over the protests of residents, the City Council here voted to allow the Mississippi Gay Alliance to open an AIDS hospice in Belhaven Heights. According to USA Today, some residents had opposed the hospice, saying they feared a decrease in property values and danger to their health. The vote was 4-3.

— Stephanie Poggi

9th annual int'l women's day radio

BOSTON — On Sunday, March 8th, 1987, Boston Women's Community Radio (BWCR) will present its ninth annual 24-hour broadcast in celebration of International Women's Day on 88.1 FM, WMBR in Cambridge. This year, shows are already planned on the anthology The Tribe of Dina; Argentinian political prisoner Alicia Partnoy; single lesbian mothers; Central American women poets; and, of course, all kinds of music from Afro-Caribbean to rock-and-roll, gospel and reggae.
BWCR is still looking for more programs by and about women. Please send submissions on ¼ inch, ½ track, R/R tape, at 7 ½ ips by January 15 to Tatiana Schreiber, c/o AFSC, 2161 Mass. Ave., Cambridge, MA 02140. To volunteer to do publicity, answer phones, help with food, or whatever, please call Eileen at (617) 628-6133. Stay tuned for details.

— Tatiana Schreiber

boston comparable worth study

BOSTON — Formation of a commission to study comparable worth and pay equity was overwhelmingly approved by the Boston City Council.
The ordinance to form the commission, sponsored by City Councillor Maura Hennigan, calls for a seven-member commission to be appointed by Mayor Raymond Flynn. The committee will be made up of one member from the City Council, the director or advisor to the Mayor from the Commission on Women, the director of the City of Boston Personnel Department, an attorney familiar with labor law, a representative of a labor union currently under contract with the city of Boston, and a representative of a national or state-wide women's organization. A commission report will be due within eight months after the commission's formation.
A comparable worth approach to narrowing the gap between male and female wages would compensate women on the basis of how their skills and experience compare with those of male job-holders.

— Kim Westheimer

white supremacist attacks pwas

ATLANTA — White supremacist J.B. Stoner, recently released after a prison term for the bombing of a Black church in Alabama, announced November 12 that he will seek to promote the segregation of people with AIDS. The Advocate reports that Stoner said both Black people and white gay men are being punished with AIDS by god. Thus, he concludes, these groups should be removed from the rest of society.
Stone is a disbarred attorney from Marietta, Georgia, and a former head of the National States Rights Party, a white supremacy group. He has recently launched a "Campaign Against Corruption," and he is also writing a book called Praise God for AIDS.

— Ben Robbins

soft-core porn paves the way for queers

MINNEAPOLIS — A former Playboy "bunny," Brenda MacKillop, has recently stated that homosexuality, among other "social ills," begins with soft-core porn magazines. According to the weekly news of Miami, MacKillop said, "[S]uch magazines as Playboy and Penthouse [are] accepted into the home and have paved the way to drug abuse, homosexuality and moral depravity."

— Ben Robbins

too explicit for the fcc

LOS ANGELES — The Federal Communications Commission (FCC) has begun an investigation into a non-profit radio station's broadcast of "Jerker," a gay play containing explicit language that was aired in late August. According to the weekly news of Miami, the play is composed of twenty obscene phone calls between two men and follows the development of their relationship.

— Ben Robbins

The March: Room for Local, 'Non-Gay' Issues?

By Bob Lederer

WASHINGTON, DC — As organizing heats up for next fall's March on Washington for Lesbian/Gay Rights, issues yet to be

News Commentary Part II

resolved are whether the march will address any local concerns, be single-issue or multi-issue, and what level of "militance" it will project. All of these questions, along with how to confront racism and sexism in organizing (See Part I, *GCN*, Vol. 14, No. 23), emerged as points of contention at the November 14-15 planning conference. (See *GCN*, Vol. 14, No. 21)

The balance between a local and national approach to the October 11, 1987 march could profoundly affect the immediate, and perhaps long-term strength of the lesbian/gay movement. In their Call for the March, organizers wrote that the demonstration will provide "a victory which we sorely need.... We will return to our communities renewed with the empowerment, strength and mutual support.... The excitement it generates will strengthen and vitalize local organizations, providing a new vehicle for outreach and education." But in a position paper circulated at the conference, Lavender Left, a Los Angeles group, argued: "Too often, national marches take the best and most active people in the local community and cause them to devote all their time to fundraising and the logistical planning involved in getting people to Washington. After the march is over, burnt-out activists come back to their communities where local issues, problems and organizing have been ignored."

An analogy can be drawn to the 1963 March on Washington for Black Civil Rights. In *False Nationalism, False Internationalism* (Seeds Beneath the Snow Publications, Chicago, 1985) authors E. Tani and Kae Sera note that grassroots Black activists, led by Malcolm X, charged that the march was designed by "establishment" civil rights leaders to "tie up militant activity in the communities [and] defuse youth by

misdirection, getting local organizers all wrapped up during the promised 'hot summer' in organizing busloads for the super-event in Washington." Given the 1986 "hot summer" of angry protests against the Supreme Court "sodomy" decision, some gay activists caution that march organizing could easily detract from local sparks of resistance.

A key factor, then, will be whether education and local actions take priority over logistical planning. Lavender Left proposes using forums, film showings and conferences in the lesbian/gay community "not only to make a pitch for the march but also to do educational work and help build increased community organization and struggle."

Another point of conflict at the conference, which continues to be debated, is whether the march will be single-issue or multi-issue. After much discussion, the conference adopted a partial linkage to some national and world issues, but shied away from the most controversial. Demands were included to protect abortion rights, end sterilization abuse, and adopt the Equal Rights Amendment. Another demand is to "end government oppression of people of color in this country" and U.S. military and economic support for South African apartheid. Yet a call to end U.S. intervention in the Third World was defeated.

Opponents of the anti-intervention plank argued that it would submerge gay demands and could alienate conservative, anti-communist gays who might otherwise march. A "middle ground" was taken by Steve Ault, a leader of the Coalition for Lesbian and Gay Rights of New York and Co-Chair of the march's National Steering Committee. He advocated using march literature to draw links to other issues, but avoiding non-gay demands in the march itself. Ault contended, "There is a place for single-issue demonstrations by many movements, not just ours. Lesbians and gays are always the constituency left out — it's always a real battle to get our issues raised."

But some activists criticized the exclusion of the anti-intervention

demand as narrow and short-sighted. Michelle Dumont, of the New York group DAFFODIL (Dykes and Fags Fighting in Our Own Defense and for International Liberation), said, "As Reagan dangerously escalates the war against the Nicaraguan people, the demand of 'U.S. out' must be part of *all* progressive people's agendas. For us, that means continually emphasizing the links between the war drive and lesbian/gay oppression — *not* increasing our isolation from others fighting this government." One such linkage adopted by the conference was a demand to provide "Money for AIDS, not for war," and as the Call to the March notes, "The escalating attacks on our community are part of a pattern of assaults on human rights."

How clearly and consistently such links are made in organizing will influence the success of coalition building through the march. A position paper by the New York Lesbian and Gay Network of Mobilization for Survival (MOBE) says, "One of the keys to the success of the right wing has been its ability to pull together all segments of the right wing agenda." That agenda includes opposition to human rights for women and Third World people, support for intervention in the Third World and nuclear escalation. Therefore, MOBE asserts, "If the lesbian/gay movement, or any of the peace and social justice movements are to succeed, we must gain strength from a unified effort against the right in its many manifestations." One step in this direction was the conference's adoption of MOBE's proposal for contingents in the march from any progressive movements which seek to join it.

Many activists hope that multi-issue organizing can achieve a number of goals: First, to educate the many in our community who believe that struggles against racism, sexism and intervention are *not* part of the lesbian/gay movement. Second, to reach the many lesbians and gays whose primary activism is around other issues, such as anti-apartheid, anti-intervention, and disarmament. Third, to reach many

straight activists in these movements. As Lavender Left argues, "We need to educate many of the [straight] people in these struggles about the importance of Lesbian and Gay Liberation to the success of their work. By taking part in their activities and organizations, we will have an opportunity to do this education and, at the same time, to get many of these people to join us in Washington."

The final contentious issue is the degree of militance of the march and related actions. A motion to stay in Washington and do continuous civil disobedience until Reagan agrees to meet with the protesters was defeated. But the vote was close, and some said they only voted against the motion, proposed by New York's Lavender Hill Mob, because of its

vagueness and unrealistic scope. Although march organizers are planning a civil disobedience action, some activists fear it will be the "pre-arranged with police" variety. A gay activist who asked not to be named said, "That kind of polite protest is always demoralizing and gets us nowhere. We need powerful, creative action that is not announced in advance."

The outcome of some of the focus/strategy issues will hinge on the composition and decisions of the National Steering Committee and the national office in Washington. At the conference, the office's location was bitterly debated, with many concerned about the effects of participation by some "mainstream" Washington-based groups, such as

Continued on page 11

John Pascarelli

By Kim Westheimer
and Stephanie Poggi

BOSTON—John Pascarelli, well-known AIDS activist and one of the original Stonewall rioters, died December 24 at the age of 41 from AIDS-related complications.

A bartender at the Stonewall, Pascarelli was part of the group that fought back in 1969 against police raids. Along with other Stonewall rioters, he served time in the Tombs, a New York prison.



John Pascarelli (l.), with friend/buddy, Peter Holm

Pascarelli was diagnosed with AIDS approximately a year and a half ago, a month after he moved to Boston from New York. According to Gary Sandison, chair of Boston's AIDS Action Committee (AAC) education arm, Pascarelli was "a fighter" from the day he was diagnosed. "He was not going to just lay down and die," said Sandison.

Pascarelli was also a founder of the National Association of People with AIDS, touching thousands of people by speaking about his experience with the illness. Appearing at the Boston AIDS Walk, Lesbian/Gay Pride here and before many other small and large groups, Pascarelli reached at least 35,000 people, according to AAC Executive Director Larry Kessler. "John was the giant of 1986 in terms of touching and pulling more

Kessler. "He was able to move people from high anxiety to responsibility."

"John was always out there handing out condoms," added Sandison. "He was an inspiration for people with AIDS and ARC and the whole community."

Pascarelli frequently engaged in public speaking with his good friend Jimmy Mack, who died of PCP on May 6. Frequently described as "a team," Pascarelli and Mack "had the capacity to make physicians, who tend to intellectualize things, cry," said Kessler. "They put a human face on [AIDS]."

Pascarelli and many other PWAs have found public speaking and other AIDS activism to be helpful, commented Kessler. It was "a stress-reducing thing for John," he said.

"He taught me more about living through his dying than anyone else," said Pascarelli's friend and buddy, Peter Holm. Holm, who lived with Pascarelli for the last three months, said his friend had an "irreverent sense of humor" and an "uncanny knack to get past the shit."

Pascarelli is survived by numerous friends in the Boston area. According to Sanderson, Pascarelli was "totally rejected" by his biological family long ago, a rejection which was "reaffirmed when he got AIDS."

Memorial Services were held at St. Anne's Church in Boston on December 30. His funeral was on December 31. Contributions in memory of Pascarelli may be sent to the AIDS Action Committee, 661 Boylston St., Boston, MA 02116.

More Fed HIV Testing

Continued from page 1

places like the military and the Job Corps among their few alternatives, and now for many, even these doors will be closed."

Gil Gerald, director of minority affairs for the National AIDS Network (NAN) and former director of the National Coalition of Black Lesbian and Gays, said that, on an institutional level, "decisions are taking place on the course of least resistance...[they are taking place] where the disenfranchised are involved."

The Job Corps' Lowry denies that any discrimination is taking place. "It is in the best interests of the Corps members to test them," he said. Lowry went on to say that drug abuse is endemic in communities from which Corps members are drawn, and the Corps is trying to "protect the health of its members."

Jeff Levi, of the National Gay and Lesbian Task Force (NGLTF), attacked Lowry's position. "Even in the military testing makes no sense," he said, "but it's understandable given their historic paranoia around disease. In the Job Corps, even in their frame of reference, it has no rational justification. The stuff about drug abuse is just blatantly racist. Give me a break."

Donna Gigliotti of the State Department also said it is in the best interests of people to deny them jobs on the basis of HIV tests. "Foreign Service personnel need to be world-wide available,"

she said, "and we don't want to send people who have AIDS to places where there is no adequate health care, like the Third World." She did not draw a distinction between AIDS and HIV positivity.

Gigliotti also said testing is being conducted "because of foreign policy implications, but this is not a prime motivating factor." She said "there's an idea that AIDS is a disease Americans spread, and that idea has consequences." Gigliotti said there is no formal AIDS education made available to foreign governments to head off any "consequences."

Testing is an extension of an already discriminatory selection process in the military and Foreign Service. Gay men and lesbians can be kept out or thrown out of both as a matter of policy. There is no official policy of discrimination or non-discrimination against lesbians and gay men in the Job Corps.

Testing also is an extension of medical exclusions in all three programs. For example, the Foreign Service rejects people with hepatitis, diabetes, or a history of heart problems. The military rejects people on a wide variety of bases.

Testing is stepping beyond government employees in the Job Corps and the Foreign Service. Job Corps members are clients of a government program, not workers for the Department of Labor. The

dependents of Foreign Service workers, who are also not employees, are being tested because "it is expected that they will travel with" the Foreign Service worker, and thus the presence of HIV "compromises his worldwide availability."

"This is a creeping danger," Gerald said, "and it's progressing toward the instituting of mass testing. We have to guard against it with every available means."

Harris agreed, and said "the emphasis in all this is changing. There's a shift away from testing gay men, and toward concern about heterosexual transmission. And away from adults, and toward adolescents."

Harris is critical of this shift. "It's a question of priorities," he said. "If you're making a commitment to young people, it's about education, not testing. A group like the Job Corps has money, and what are they doing? Testing! Are they really so concerned about prevention?"

Lowry did say the Job Corps may include a section on AIDS in their helath eduction program. He was unsure if it would include material on safe sex and sharing needles. When asked about education, the State Department's Gigliotti said the department's internal magazine "had a couple of articles about AIDS."

— filed from Boston

Insurance Companies

Continued from page 1

that they may be tested for HIV antibodies. The forms tell the applicant that he or she will be subjected to a battery of tests. The list of possible tests includes HIV. "They are not specific," said Turnbull, about which particular tests the applicant will undergo.

Aetna spokesperson Savage said he did not know if applicants were informed prior to the administration of an HIV test.

In addition to banning the use of HIV tests, the state's policy bans use of AIDS-related questions other than questions regarding the actual diagnosis and treatment of AIDS or ARC. According to Insurance Commissioner Peter Hiam, insurance companies have

attempted to use such questions as "Have you any reason to suspect that you have AIDS or ARC?" and "Have you or any member of your household suffered from AIDS?" Hiam said he would also be suspicious of questions such as "Have you lost more than 20 pounds in the last month?" Such "general questions" referring to symptoms of AIDS are "just smoke screens," he said.

Companies which fail to abide by Massachusetts policy may be subjected to anything from fines to revocation of their licenses, said Turnbull. The insurance division is currently deciding what steps will be taken.

Community Voices

GCN JOB OPENINGS

GCN is seeking a CIRCULATION MANAGER/STAFF WRITER and an ART DIRECTOR, beginning 1/87-3/87.

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Research and write news stories of interest to national readership. Coordinate weekly mailing of paper by volunteers, process subs and renewals. Requires writing skills and ability to work with deadlines, interpersonal, organizational and record-keeping skill. Knowledge of data entry and/or computers helpful.

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Send resumes to GCN Job Search, 167 Tremont Street, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

update on sex police case

Dear GCN:

In his recent commentary on the death of Boston Police Lieutenant Tower, Charlie Shively describes the case of *Riegle v. Terrizzi* as having disappeared into limbo. Not so. The case was thrown out with a sneer by a panel of the Appeals Court. (We later dropped a related claim for damages.) The Court was so contemptuous of Riegle's claim that he had a pressman's right to cover the library toilet sex story that a law clerk from the Court later apologized to me for their rudeness. So much for the First Amendment.

The police victimization of gay men recounted by Shively is all factually true, to the best of my knowledge. A similar caper — the arrest of 35 men at a bar called House of Quagmire in 1981 — resulted in the dismissal of all charges and the death by suicide of one sweet older man. Exploiting of human sexual vulnerability, whether by the vice police, the Polish Pope, Edward Meese, or our own internalized Nazis, maims and kills. It is simply another form of rape.

Very truly yours,
John P. Ward
Boston, MA

hunt: coherent and thoughtful

Dear GCN:

Bravo to Margaret Hunt for her thoughtful and personal discussion of the Symposium on Feminism, Sexuality and Power at Mt. Holyoke in October. Her article is the most coherent and concise articulation of the complex political and emotional issues raised by s/m and other sexual practices I have read. I appreciated Hunt's analysis of the issues while still admitting to mixed and unresolved conclusions. These are not simple debates no matter how socially/sexually and politically or intellectually versed an individual may be.

Many thanks to Hunt for not only covering the symposium with clarity and patience but for not reducing the issues to any one school of political dogma. There are no simple or right answers and it is much more helpful to read a thinking process rather than just a political stance.

Sincerely,
Lynn Gordon
Cambridge, MA

received a touching card

Dear GCN:

I received a touching card from a lady named Mrs. York from San Diego, Cal. who is standing behind her son all the way in his struggle of being a homosexual. I would like to write her back but I don't have the address. Maybe you can help me out with your paper. We need more understanding mothers like her.

Well I will close and get this letter in the mail to you. Please let me know your new address when you move so I can keep in touch.

Charles R. Stevens
306171
Rt 3 Box 59
Rosharon, TX 77583

[Prisoner Project Note: This is just one of several notes we've got from prisoners asking us to thank you, dear readers, for your heartening cards in this lonely season. Usually they have little or no money for postage to thank each of you personally. So, Thanks!]

remain lovers and fighters

Dear GCN:

My heart sank when I read Gerry Scoppettuolo's article on gays, Nicaragua, and Cuba. Many of us have high hopes that the Sandinistas in power in Nicaragua will break new paths toward socialism. But there can be no true socialism without a radical defense of democratic and human rights, including the rights of lesbian and gay people. Unfortunately the Sandinistas have censored and closed down the opposition press, both to their right *and* to their left. Nor has the Sandinista Central Committee put itself on public record in defense of lesbian and gay rights.

Scoppettuolo gives the tired pseudo-left argument that old, entrenched prejudice exists against gays in sectors of the Nicaraguan public. But surely revolutionaries who had the strength to fight capitalism can also fight this prejudice. If the Bolsheviks abolished all laws against gay sexual acts two months after the revolution in 1917, then what good reasons can be offered for the anti-gay crimes of the Castro regime in Cuba and the neglect of gays by the regime in Nicaragua? When Stalin took power in the Soviet Union, he destroyed what little democracy existed under the early Bolsheviks, and under his rule there were mass arrests of gay people. The rule of Castro in Cuba belongs in this Stalinist past, and we have every right to criticize the Sandinista regime when it fails to do so. Scoppettuolo suggests that these criticisms reflect some kind of cultural imperialism, and I say that is bunk.

My heart sank again when I read Allen Young's letter regarding Scoppettuolo's article. Young's book on the persecution of gay people in Cuba, *Gays Under the Cuban Revolution*, was mentioned by Scoppettuolo as an example of unfair criticism directed against the Castro regime. Young had every right to respond. But Young writes that his book's "rejection by the gay left continues to remind me of the tragedy of old-time Communists filled with admiration for the Soviet Union." Young knows very well that the gay left includes myself, and he also knows very well that I gave his book a critical, but generally positive, review in the April 12, 1982 issue of *New York Native*. Well, it seems no good deed goes unpunished: *New York Native* never paid me for the review, and Allen Young appears to resent any reviewer who did not write a puff-piece.

For the record — and to jog Allen Young's selective memory — these are the words which closed my review of his book: "If Young protests against a pseudo-Marxist fatalism that justifies or excuses gay oppression in Cuba, then he should explicitly challenge the anti-red fatalism which says that socialism is inherently anti-human and anti-gay. He does not do so. Despite this weakness his book remains an important act of witness."

I should add that I did my stubborn best to get his book reviewed in a "democratic socialist" newspaper, *In These Times*. But the straight and Old Left chief editors at that paper did not think that a strong gay criticism of the Castro regime was news fit to print. To this day *In These Times* publishes token pieces on gays only when the content is sufficiently tame. Young's book was not so very wild, but too wild for such very tame socialists.

I never shared Allen Young's previous faith in the one-party regime in Cuba, nor in authoritarian governments of any kind. His disillusion has left him fiercely embittered, so much so that he no longer cares to make significant distinctions among socialists. We all get the same indiscriminate bashing. If and when Scoppettuolo suffers a similar disillusion with the authoritarian left regimes in Central and South America, we may get the predictable repeat performance.

Politically, I find precious little to choose from between the positions of Scoppettuolo and Young. And how easily such faith turns into such cynicism! Better to stay in touch with our own desires, use our heads, and remain lovers and fighters.

For a Lavendar Left,
Scott Tucker
Philadelphia, PA

pagan voice amid the brouhaha

Dear GCN:

We'd like to thank you for printing Mary Morrisey's "Speaking Out" on Contemporary Neo-Paganism (Vol. 14, No. 22). Well done! It's good to hear another Pagan voice speaking out amid the Christian Capitalist Brouhaha of this season. Only one constructive criticism: if you're going to capitalize "Catholic Church," "Pope," and "Cardinal," please also capitalize "Neo-Pagan Priestess." Some of us, as Pagan Clergy, are legally recognized Ministers. Others of us have not bothered to file the paperwork — yet we still fulfill that position in the community and we deserve the same respect.

A number of Lesbian and Gay Pagans have formed a loose networking organization that also publishes an occasional newsletter. We welcome letters and inquiries.

Blessed Be!
Kathryn Theatana
Paul Pigman
editors: *Queer Heathens Newsletter*
P.O. Box 1745
Jamaica Plain, MA 02130

GayCommunityNews

cover and center
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jeremy grainger

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

She helped me to realize my desire

By Mason ('Vanna') Vandiver

One can't really put an exact date on their coming out, here [in prison] or out there. It's a process, isn't it really? And one I'm not at all convinced has an end. I'd been in here for nine years struggling with it, with very few sexual encounters and few of those very inspiring.

I've learned since that my fears were justified. There really are consequences and prices. But despite everything I only regret I hadn't had the courage and integrity to make my choice years ago. It's unleashed an unending string of changes. I feel I'm in perpetual transience! But at least I'm happy with myself, and in the end (so far) the prices ("perils") are as nothing compared to the inner reward.

In here, as in all joints, I suspect, the myth is that you have to have a "man" if you're gay, and especially if you're effeminate. The attitude is that a "bitch ain't got no right" (to self-determination or individuality separate from a pairing role): "butch & fluff" as my friend terms the standard role-pair. It is a myth, but to break free of it you have to be willing to fight, physically just as much as mentally. So although the biggest stumbling block to my coming out was the fact that I'd have to "get a man" and all the subservience that implies, I finally did "choose up." I counted myself fortunate that my suitor was recommended to me by a sister who had only recently "come out" and gone to general population. He was an older man, with a lot of time to serve, and rather different from the common cut. Somewhat refined, gentle of mien and able to express his interest sweetly. We wrote for weeks and I would call him at his place of work (in here). It took a while for us to get through the red tape, but finally I was released into population and moved directly into his cell.

What sort of "support" is available in here? Well, that depends on what you mean by "support." If you mean tender murmurs of encouragement, gentle understanding beyond words' ability to convey; if you mean simple sisterly intimacy and giggling and sheer fun-sharing and teaching, well then, there is very little of that. If you mean mindlessly, lust-filled jeers, domineering and arrogant leers, and stereotyped clichéd come-ons such as "ohhhh, baby" etc, etc, then there is a lot of that. However, what little there is of the former is really empowering.

There are really very few open and 'regular' (is there such a creature?) gays in here. I'm certain there are plenty of behind-curtain queens, but those of us who tend toward female identification are easy to spot: plumes of color and elegance against a backdrop of gray! It would be wonderful to report that we are all drawn together by sisterly heart-strings, feeling an extreme maternal sense toward each other; no, but I *can* report that it does show in smiles bearing unspoken support, if only in passing now and then.

I was fortunate while in "protection" in that I met a sister, a dear, courageous friend, who nurtured and encouraged me to blossom with my nature. We spent endless hours together reveling in the comfort of being comfortable with ourselves. Little by little she helped me to realize my desires for myself, would patiently listen as I agonized over doubts as to whether my shorts were too short; would counsel me on my hair and bearing; such fun times! They strengthened me, made me proud, eased my self-consciousness.

Then, out in general population, with my "man," what promised to be a new freedom proved to be only the beginning of a new struggle for freedom. Though I had told my suitor

that I am essentially effeminate and flamboyant at heart, explained to him that I was evolving and that my choosing up with him was only a stage, he could not accept this and began to thwart me with guilt and other emotional weapons, and so began a struggle of wills that culminated in bitter feelings. He didn't like my shaving my legs, didn't like me wearing tight jeans, nor putting my hair up. He was always complaining that it brought attention, that the administration would "know we're here" — as if they didn't already! The concern over what other people thought was so severe that he was driven to snap and pout constantly. He wasn't a bad guy; middle-aged, a million years to serve, never getting out, he was basically alone, and confused about why I didn't respond to him the way he expected: being a quiet, shy domesticant for him. I felt for him, but at the same time I simply could not sacrifice myself, my whole being, and all I'd so long desired to allow myself to become, simply for his sake, to spare his feelings.

The tension began to weigh heavily and I began to seek company that would accept me as I am. The "men" here are extremely possessive. When they have a "kid", it's really all they have. So many things are tied up in it; self-esteem, a means of giving and receiving affection. For most, I think, it's a fantasy, a delusion, but one so essential to their well-being and identity that to infringe on it is like an attack on their very life; and the majority of "kids" fit that role very well, virtual tabula rasas upon which the "man" can write the script of the play which becomes their life — for a time.

Unfortunately, my "man" put a stop to my friendships out in general population by lying to them about what a "dangerous" situation I created, so I was put in the "special treatment unit" (where I'd started). There I met Jerome, my boyfriend. I won't wax poetic here about skyrockets and stars, but truly he's the love of my life. He's a "baby" by prison standards, and of course it was inevitable that we would have trouble from people who cannot accept two "babies" being together, and together *on their own*, i.e. without a "man." So in time we were attacked. The attacker got away, of course, and we got a disciplinary report and were sent to maximum security lock-up. Separate cells, separate blocks, virtually no communication. They think we'll forget each other and give in to them. It will never happen.

And that's where things stand right now. The future looks pretty bleak, but if I had it all to do over again, "coming out," I wouldn't hesitate a bit. Despite the hypocrisy and resentment we face now, and the separation, I'm at least glad to be myself. I suspect that's a lot more than most of these people can claim, inmates or administration.

If you would, try one more time to put my name in the penpal column. Perhaps the third time will be charmed. Last time I received two responses: one from a "free" world man who apparently lost interest (I never asked for anything); and one from a prisoner in Pennsylvania, whose address I have unavoidably lost. So I'm asking for one more, whenever you can squeeze me in (ohhh, so tight darling!) (smile). Thank you.

[Mason Vandiver, 35361, Box 900, Jefferson City, MO 65102]

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

lesbians falling for motherhood

Dear GCN:

The Letter to the Editor (November 9-15, 1986) entitled "Other Options for Rearing Children" reflected, it seems to me, the growing acceptance among lesbians of pronatalism, the movement to encourage women to bear and raise children. Anyone even remotely familiar with popular culture, political trends, and the changing patterns in the socialization of women (and men) has witnessed, these past few years, the promotion of babies — specifically, from one's body — as the real measure of contentment and fulfillment for women.

It's rather frightening, really, to see lesbians falling for the motherhood trap too. In my own circle of friends I see the same old heterosexual pattern being acted out: if the relationship is shaky, hold it together by having a baby (it may even keep your lover tied to you); if the career plans have fallen through and you feel out of sorts and not quite certain where to turn next, have a baby; if you have never resolved all those conflicts about your lesbianism, and do yourself question just how much of a woman you are, what better way to say to the world that you're "normal" than to have a baby. If you are not certain you want to have one, but think you had better do it now (alarmed as you are by the well-touted "biological clock" argument), you think it would be best to cover yourself — just in case you decide later that you should have — so you go ahead and have a baby. This kind of irrational, murky thinking is evident in all sorts of women: unhappy, confused women, many of them who don't even like children and would never even volunteer to take a harassed friend's child for the weekend. (After all, as the argument used to go: would you decide to become a baker without ever having stepped in a bakery, without ever having baked a loaf?)

For a lot of these women joining lesbian self-insemination support groups and carefully screening all their male friends for inherited diseases (while unobtrusively checking them out for curvature of the spine or flat feet), conceiving a child has a lot less to do with desiring to raise a child in a liberated household, providing nurturance and a structured home life, and carrying forth a commitment to put time, energy, loads of patience, and hope into the life of another human being. This "need" they describe to create a child from their bodies has more to do with a sort of unfocused genetic narcissism, a need to see themselves live on, a need to create someone who (they think) will love them unconditionally.

The writer of the letter to the editor seems totally unaware that we have a population problem on this planet, that foster care or adoption is not a lost cause (nor is volunteer work with agencies serving the needs of children), and that simply because one is a lesbian or a gay parent does not mean that the individual will *necessarily* be a better mother or father than a heterosexual individual (although I rather think that the child raised by a gay parent(s) would be at a definite ad-

vantage). What I am trying to say is that too few of the lesbians rushing into motherhood are really examining their motives, and too few gay men volunteering sperm are questioning their reasons (genetic narcissism again?). The writer of the letter has clearly internalized one of the most negative myths about gay women and men; she suggests that we counter the oppression of gays by proving those hets wrong: why, our love is not "sterile"; we too can create families and can contribute to the pool of potential consumers. She goes on to suggest that we can replace the dying or dead victims of AIDS with new life — although how she can make the assumption that these children will be gay or lesbian or nonhomophobic or that they will necessarily make up for those creative, courageous gay brothers we have lost is quite beyond me.

I am not anti-baby but am fearful that the essentialism, the biological determinism, that comes through in this letter (and is evident in other gay publications) will serve only to encourage impulsive, purely emotional decision making and will, in effect, set the women's movement and the gay movement back a hundred years. The letter writer imagines that we live in a poisoned culture in which it is futile to try and buck the system — specifically the foster care system — and we might all just as well sit back and breed. Jan Clausen, in *Sinking, Stealing*, takes these issues on (examining the political and social ramifications of heterosexual privilege), but she also presents a character who, with no need to give birth to a child herself, nevertheless is totally committed to the welfare and well-being of the little individual with no trace of homophobia whose separate identity she welcomes and accommodates.

For too many of us, our alternative "families" are not true families unless a child is present. For many of us acquiring a child is necessary for acceptance from families — for as peculiar as it seems, we are sometimes accepted more readily into families if we carry the baby in with us. But, is this, I ask, fair to the child(ren)? Can we afford not to think about all of this before we visit the sperm bank and before we agree to be donors? As gay people, we examine so many assumptions — about the inherent "good" in capitalism and socialism, about the value of roles in any form, about the oppressive nature of religion, and so forth. Why should pronatalism be allowed to exist in our community and not be called into question?

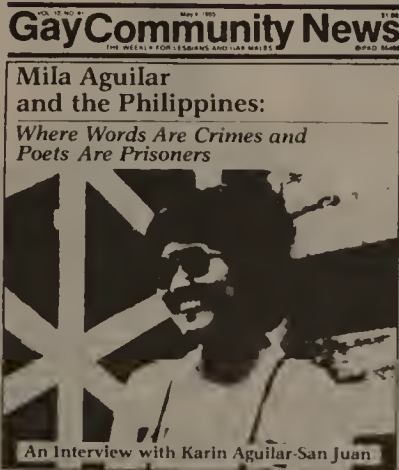
Ann Leigh

Address withheld upon request

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Turn to the back cover for details and order forms.

Lesbian classic *Patience & Sarah* adapted for stage

Revolutionary Daughters with a Difference

Patience and Sarah. A play adapted by Isabel Miller from her novel by the same name. Directed by Lois Weaver. With Sarah Dowling and Lois Weaver. At the W. O. W. Cafe, New York City. Currently at The New Theater, New York City, through Jan. 4.

By Susie Day

Anyone who knows all the words to "My Country Tis of Thee" and is reading this gay newspaper must have realized by now that history is written by the victors. It is therefore no accident that the history of the early United States reads as if no one in North America mattered much except a war-like band of sturdy Anglo-Protestant heterosexuals who knew a heck of a lot about Democracy. That is why Isabel Miller's *Patience & Sarah* is so important. Miller tells us what the D. A. R. won't: that even among the ranks of the victors, there have been revolutionary daughters with a Difference.

Patience & Sarah is a remarkable novel, based on the real lives of the Misses Willson and Brundidge of Connecticut, who, in the early 1800s, loved each other and miraculously were allowed to grow old together on a farm in Greene County, New York. Miller herself has adapted her novel into a play which has been produced by Women's One World (W. O. W.), a theater in New York City. Although the book suffers slightly in its translation from page to stage, the W. O. W. production is a competent, dignified effort to give life to the fact that, although the victors may have written the first draft, history can be rewritten by the survivors.

Set in a New England farm community, Miller's novel is divided into five smaller books, alternately narrated by Patience, then Sarah.

Patience White, the elder of the two and imbued with a Sound, Christian Education, is a self-proclaimed "old-maid aunt," who prefers painting Biblical allegories to helping her family with the housework. On a cold winter's day in 1816, she meets and falls in immediate love with the gangling, backwoods Sarah Dowling, who has been sent to deliver firewood to the Whites' prosperous farm. Patience remembers:

...I began to wonder how I'd been keeping on without her and without even knowing that she would someday come.

Against the advice of her sour, overworked sister-in-law, Patience asks Sarah to her cottage to warm up. She is fascinated by Sarah's free masculine ways, and learns that they were the gift of Sarah's hardbitten father:

'Yup I'm Pa's boy. He couldn't get a boy the regular way. Kept getting girls. So he picked me out to be a boy because I was biggest.' Her voice was so cheerful it made me think perhaps she didn't know that she was outrageous.

Where Sarah is brash and ingenuous, Patience remains observant, introspective, at times cloyingly civilized; where Patience analyzes and dissembles, Sarah announces that she has found her "mate," and that she and Patience will go away to farm together in upstate New York. For that, she is beaten daily by her father, who stops only after Patience openly denies their love. At first incredulous that Sarah could have been so naive as to proclaim their relationship, an indignant Patience paints Peter betraying Jesus, then reconsiders:

...I wanted to say, 'No I never loved her, no I never kissed her, no I'm not her mate,' and I

knew then which of us was Peter, and how Peter felt, and what made him deny the only light he'd ever known.

The two stubbornly different personalities almost switch roles in the course of their love. While Sarah describes her adventures disguised as a boy on the open roads of New England, Patience attends to the subtle workings of her heart. Sarah returns home, wiser and more wary of the world, and Patience becomes bolder in her efforts to win her lover back. In the end, it is Patience who is the more courageous; through a combination of calculated honesty and artful deceit, the two are able to leave their families and start their life together.

The powerful charm of *Patience & Sarah* lies in the dynamic unity that arises between the competing, consoling voices of the lovers. Their separate ways of seeing and describing the world add a credible dimension to the hardship, the class structures, and the harsh concept of duty to which so many women's lives were sacrificed in those times. The language of the lovers — now lyrical, now coarse — is more than a means to tell a story about their passion; it is their passion. Sarah says:

I wasn't bold enough to take her to bed, but then she, who for all her womanly ways was always bolder than me, took me to bed.

There can be no better single description of their relationship than the separate accounts of their love. Now Patience speaks:

You tear my whole front open when you cease to lie along it. My skin goes with you. I could bleed to death.

Unfortunately, this textured rapport is largely absent from W. O. W.'s presentation of the

story. The play has been directed by Lois Weaver in a sensible, Reader's Theater style, in which third-person narration to the audience is spoken by the actors along with dialogue between the characters. There is appropriately realistic lighting, scenery, costumes, and nearly all the lines in the play have been transferred intact from the novel. What results is a stageworthy rendition of the events that comprise the book, as told with *Nicholas Nickleby* aplomb, by some fifteen separate characters. But what doesn't result in this version of *Patience & Sarah* is the unifying narrative sensibilities of Patience and Sarah. It is as if the cast were at times afraid of the language, and chose instead merely to perform the words.

The actors often seem unsure as to how to handle their narration. Sometimes they run it directly into their dialogue; sometimes they turn out to the audience and give it a dutiful "American Gothic" rendition, presumably in keeping with the quaintness and formality of the epoch. Perhaps their uncertainty wouldn't have happened at all, if the production hadn't relied on such an obvious literary fidelity to the book.

For instance, third-person descriptions of dramatic events, such as kissing and fighting, which make sense in the novel, have remained in the same place in the script, and frequently occur onstage in the *middle* of the kissing and fighting. Consequently, some individual scenes are not allowed to build to solid climaxes, and characterizations are too often wooden and undeveloped. The play as a whole is far too long, and grows shapeless after the lovers set out for New York, when what could have been the conclusion turns out instead to be almost a separate play.

But given the obvious talent and dedication of the company, these

faults could easily disappear with a little more work and editorial control. Peggy Shaw as Sarah Dowling is an absolute delight, with her no-frills interpretation of the part and a subversive sense of fun. Her scenes with Lois Weaver as Patience are a joyful blend of sensuality and comedy. As Patience, Weaver shows intelligence and ability, yet her performance seems a little vague. It could be that in directing as well as performing one of the title roles she has spread herself too thin.

It would be a good idea for W. O. W. to take *Patience & Sarah* on tour. The production has already developed into one of those lesbian-feminist "must-sees," and deserves a longer run than it is getting in New York City. If it comes to a theater near you, see it. After all, those dangerous days of frontier morality are not long past, when men were victors and made history, and women had to be feminine about it. We would do well to remember that at least *once* upon that time, there was a Patience, and she met her Sarah, and they fell in love; the rest, as Isabel Miller says, is Herstory.

Clarification

Lest anyone make any undue assumptions, GCN would like to add a note to our coverage of the Nov. 18 weight-lifting competition sponsored by Bodyworks Gym in Boston (Vol. 14, No. 20). The title of that article, "Dykes Pump Iron," was not meant to imply that all women involved in the competition are lesbians. In fact Bodyworks is proud that both straight and queer women work and lift together in the Gym.

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Gay Families Speak for Themselves in Video

We Are Family: Parenting and Foster Parenting in Gay Families, a video documentary by Aimee Sands. WGBH-TV, Channel 2, Boston. January 7, 9PM.

By Ann Fry

After months of controversy over the foster care issue and meager representations of gay and lesbian parenting in the media, Boston-area viewers will have the opportunity to meet three articulate gay/lesbian families. *We Are Family* offers a welcome dose of optimism for anyone demoralized by the prevailing public attitude toward lesbian/gay parenting in this country as well as an inspiring look at three non-traditional families.

The families interviewed for *We Are Family* comprise a gay man and his two biological daughters (he is divorced and they visit on the weekends); a lesbian couple and their adopted son; and a gay male couple and their foster son. All of the children are under the age of 16 and thus are exposed to the pressure to conform created by their school environment. The most refreshing and enjoyable part of the video is watching them express the pride and comfort they take in their respective families.

Aimee Sands, writer and producer of *We Are Family*, explained to GCN that her impetus for producing the documentary sprang directly from the institution of the discriminatory foster care policy in Massachusetts (and its release now happily coincides with proposed reversal of that policy). Sand expressed her feeling that there was "no media coverage where gay families were really talked to...."

The result of this feeling of frustration is an hour-long video which examines the personal lives of three gay/lesbian families. Referring to the current foster care policy and her goals in producing the documentary, Sands added: "We were talking about kids' lives and we were talking about parents' lives. I wanted people to know what they were talking about. I really wanted people to know something of what it was like in gay families. A lot of people's lives are affected by the attitudes towards gay parenting.... My goal was not to be arguing on the basis of suspicion and conjecture and fear...." the unfortunate knee-jerk public reaction to lesbian/gay parenting. Later in the video, Sands incorporates some

great sour-puss footage of New Hampshire State Rep. Mildred Ingram, arguing for anti-gay foster parenting laws in that state. Ingram declares that "the only way for homosexuals to sustain their lifestyle is to proselytize."

We Are Family opens with festive footage of the 1986 Pride March through Boston focusing on lesbian/gay parenting organizations. Sands quickly cuts to an interview with Governor Dukakis who is extolling the virtues of "the best possible environment" for children — "a good home with a father and a mother...." this makes for a disturbing and anger-inspiring juxtaposition and insures that we'll all be alert for what's to come.

What follows is an intriguing look at some not so "ordinary" people. *We Are Family* explores four areas of gay parenting: the children's happiness, availability of role models for children of gay/lesbian parents, the identity of gay parents and what life is like in a lesbian/gay family. These four clinical points, however, aren't as important (or interesting) as the film's exposure of the children themselves and their feelings about their situation.

In the first segment, dealing with the divorced man (now living with his male lover) and his two biological daughters, the older daughter expresses her strong feelings when speaking to her friends about her father's gayness. She wants to "defend the gay community" and "make them understand" at the same time. "Seeing my confidence," she says, "makes them not want to make fun of me." These glimpses of reality work better in the narrative than Sands' sometimes heavy-handed tendency to overplay the traditional father/daughter things they do together every weekend, such as going out for Chinese food and playing Monopoly.

The second segment shows us a lesbian couple. Kim, a hearing impaired woman, and Carolyn, her Asian lover, have adopted a son, Earl, who is Black and also hearing impaired. This portion of the video is engrossing, focusing on Earl's development from the time he first came to stay with Kim (his legal adoptive parent) as an abused/abandoned foster child (prior to the 1985 anti-gay foster policy) to his current well-adjusted, happy state, at home with Kim and Carolyn. Kim and Earl both sign their portions of the

narrative and Kim interprets Earl's dialogue with Sands for viewers who don't understand sign language.

This segment also explores the question of Earl's need for a male role model. Although Kim says there is "no way he's going to see *Rambo*," we do meet his "big-brother" Joe, who takes him out to do "boy" things. Although Sands again appears to digress to the path of traditional values in showing the straight community just how "normal" Earl's life is, this part of the video is not to be missed. Kim and Carolyn are both very expressive and articulate women and have a lot to say about the role they play as Earl's parents, and Earl's interactions with his parents are a joy to watch.

The final portion of the program focuses on Tom and Jeremy and their foster son Jody. Jody is an especially eloquent kid who was on the road to juvenile delinquency when Tom and Jeremy were referred as his foster parents and brought him to live in their beautiful New Hampshire country home. At one point Sands asks Jody who is more like his primary mother, Tom or Jeremy, and Jody replies that Tom is like his mother while Jeremy is more of a friend. This question was one of the more probing and thoughtful of the video, but left unfilled the need for commentary on the development of relationships in lesbian/gay



Jeremy Youst (left), Tom Herman and their foster son, Jody Minns, are profiled in *We Are Family*.

foster parenting situations. Later, in a setting reminiscent of Filene's basement, we see Jody and Tom out shopping for new clothes together.

One of the important points in

the video, as one of the lesbian mothers said, is that "gay parents know how to be different" and can instill self-reliance and -respect

Continued on page 12



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Women See Women and . . .

By Marea Murray

I don't know about you but I cruise women everywhere. Ever vigilant for dykes, I enjoy the game of checking out attractive women to see if they realize they're being cruised; smiling or looking away when women look back depending on my state of mind; staring down gay men who give me double takes when I have a jacket and tie on. . . I especially appreciate women in action. My favorite viewpoint is while dancing at "the bar." Dancing is as much an expression of self to me as dress, so outstanding dancers always get my attention. Women who are enjoying themselves and their partners (no matter where their rhythm lies) attract my attention too.

Considering the variety of women in the bars — and outside them — these days, what women look for in terms of other women and how we see each other as (dare I say it?) objects is an endlessly interesting topic. So, when GCN's Features Editor approached me to write on a subject (so close to my, er, heart), I was both flattered and intimidated. When she suggested interviews, "say, at a bar," I backed away. *I'm* supposed to go up to women at the bar and ask them *who* they find attractive and *why*? . . . Right! I might win the most original line award but I had my limits.

So, call me chicken but, I elected to conduct a few interviews with women who trusted me with their opinions (and privacy, so no real names are used) in conjunction with a decidedly less than scientific survey I made up myself and distributed through dykely connections (home, work, school) here in Boston and in San Francisco and via an open call for respondents through GCN.

Methodology

Attraction is a complicated thing and asking women about their experience with it brought up all kinds of responses and questions. How to extrapolate the prohibitions about admiring women solely on outward appearance — i.e., objectifying each other — and the dynamics of attraction? What about ageism, racism, classism, fatism? What was I "looking for" vs. how surveyees interpreted questions? It was refreshing to talk about this taboo stuff with lesbians and bisexual women.

I started from the premise that, as sexual beings, women look at, and project qualities onto, each other. We make assumptions based on socialization, experience and a bunch of other factors whether we cop to it or not. "Cruising" among women is sexualized in a different way than among gay men in that it's not "celebrated" or (necessarily) out in the open or "correct." This can be oppressive and liberating in the same breath. (We're supposed to be after Relationships, right?) Though I didn't ask whether women had "cruised for sex" or met lovers while cruising, some volunteered answers to that effect in interviews or on the questionnaires.

The survey is subjective by definition. Though I tried to contact Black, Latina, Asian and Native American women, the small numbers (two Blacks, one Puerto Rican, one mixed race, no Asian or Native Americans) indicates outreach wasn't successful. Most of the 46 respondents are white, middle-class lesbian feminists, coupled in monogamous relationships. The average age is 28.4 years with 22 and 46 being the range. I'm curious about why so few single and younger women responded and also whether other more (or less) culturally and racially diverse areas would reveal different perceptions of "dyke aesthetics." In retrospect, several questions should have been included, for example: length of time "out" (and what that means); educational levels; views of physically challenged women and what women felt when being cruised themselves (if they even noticed).

Women's responses to being given the survey form ranged from embarrassed looks to downright demurrals and claims that "It's too personal" or "unquantifiable." Others smiled slyly and asked questions about my purpose and what I meant by terms like "cruising" (looking) and "baby dyke" (call me ageist but I've sworn off under-25-year-olds except for cruising and friendship purposes!). One bartender was leery about the whole thing: "Are you sure this is for a GCN article? . . . I hear they all need dates over there." When I assured her my intentions were honorable, she teased me about "how personal a survey is it?" Others half seriously asked me to set them up.

There were a few brave souls. Some respondents admitted never putting much thought into "what look" they find attractive, even less so the "whys" involved, so interviewing and completing the surveys was indeed a provocative exercise. Several refused to answer questions around "type"-ology. Some denied they cruise or that "looks" had much to do with their attraction to women. Others said they dislike the bar scene because of drinking and "superficiality," preferring sports or "intimate settings" where "women are more real," and talking or getting to know other women is facilitated.

Butchy Femmes and Femmy Butches

Older women expressed wonder at the change in meanings of terms like butch, femme and androgynous over the years. Cindy, a 38-year-old, working-class, white woman, believes "butches" are attributed characteristics bulldykes were in the '50s. "First it was 'queen' and 'bulldyke' . . . Butch is an attitude — (a dyke who is) angry and has felt comfortable in herself for many years, most of her life — you don't make a butch, you're born one; you don't try to be femme, you are. . . . And you can move from one label to another more easily now." Lauren, a 39-year-old, calls the terms "play words" and says they've little meaning to her as she "came out in the '60s during early feminism when labels around sexuality weren't applying." May, who describes herself as a "lesbian of seventeen years who is married to a transvestite," notes that she dressed femme in the South while married and coming out so as not to attract undue attention.

Characterizations of butch and femme included the familiar masculine and feminine stereotypes. Others associated personality traits like "strong, confident, assertive, outspoken" with butch and "womanly, passing, graceful, at home in skirts" with femme. Several women expressed an aversion to using the term androgynous because "we're all women," or "these tend to be younger, asexual people" who "lack depth." Others embraced the term for themselves or said they felt they were a mixture of androgynous and something else; several felt androgynous was a synthesis the "best of both masculine and feminine." Said Joanna, a 28-year-old bisexual, "there's something very appealing about walking the line." Rebecca, 32, commented, "I like the 14-year-old boy look [and] was attracted to femme boys in high school. Tall, thin, androgynous — butch but vulnerable looking, with a beautiful face. . . . Why? Sexism — internalized woman-hating (breasts, hips, thighs)."

The question about noticing men evidencing butch, femme or androgynous images elicited varying responses. "I notice androgynous people — when it turns out to be a man, it's a real turnoff." "I notice all men — they are always to be watched." "[Noticing androgynous men] is scary sometimes but also disarming. As soon as I realize that it's happened, I find it humorous. It makes me think twice about why and how we find people attractive." Violet, 31, thinks "all femme men are gay. . . isn't that terrible!" Debra, a 32-year-old in her first relationship with a woman, remarked, "I find I'm making an effort not to notice men at this point." Sarah, 26, characterizing herself as butch/androgynous, notices butch men because "I figure that's what I'd look like if I were a man." Brigit, 32, confessed "at first, I found [noticing attractive men] a little threatening but recognized where this attraction comes from. . . I'm still a lesbian!" MJ, a 29-year-old San Franciscan, reports ambivalence when encountering butch men: "I want them on their knees and I want to be taken."

Others aren't so visceral in reaction: "I enjoy seeing people break stereotypes and be themselves." Gabriella, a 38-year-old working-class woman, is "really encouraged by men who cross-dress. In fact, I think all men should cross-dress and leave women alone!" Lee, 37, says, "The [androgynous] combination is appealing — the place where opposites meet. I used to think it meant I had heterosexual tendencies. Now I see it as appreciating what is for what is." "I usually think men are lesbians anyway," confessed Janet, a *dedicated* femme. "I get a little disappointed if an androgyne turns out to be a man," says Fiona, 26, "but I find the Bowie-look very appealing and wonder if they have a sister!" Lauren is "always amazed by the men who either dress 'artistically' and/or dress in typical male fashion and wear eye make-up and

mascara." Bianca, 30, believes "other than my gay male friends, I find androgynous men least threatening."

Those who detailed preceptions around what it means to be butch, femme or androgynous came up with some unique associations. Janet, a 31-year-old Jewish femme, who claims she's "always" attracted to butch women — leather clad, flat tops, preferably Jewish dykes — believes she's struck by such women "without fail" because "they're out there, they don't try to pass as anything other than what they are!" Sarah, a butch/androgyne, feels butch women appear "harder but are always mushy inside," whereas femmes "are harder inside and usually have the power in the relationship." She gets involved with "femmier" women though she cruises butch, butch/androgynes, and dark curly-haired women "because they remind me of my mother!" Kim, 31, thinks femmes today are more likely "to be 50/50 in bed."

Most women who placed themselves on the femme side of the butch-femme continuum cruised and got involved with butch or androgynous women. Some femme women tend to get involved with femme/androgynous partners. While many women cruised butch or the associated "aloof, mysterious" women, more got involved with femme or androgynous women. Some insisted they were a mix of all three but, significantly, only one of the surveyees who characterized herself as butch or butch androgynous actually got involved with butch or butch/androgynous women. Other women realized they seldom or never approach other women or "strangers." Lee said she "realized I'm not assertive about approaching at all — if I do anything I get very anxious."

Shades of Difference

Most women simply circled "why not?" when asked if they were attracted to or would approach women of different races. Some white women admitted to feelings of discomfort when it comes to approaching women of color: 28-year-old Jill finds Black women particularly attractive and says she'd approach them. "It's hard though, 'white guilt,' knowing it involves facing my own racism. . . ." Though often admiring of women of color, several women confessed to hesitation about approaching. "I'm afraid I'll sound self-conscious — isn't that stupid?" said Debra. Sarah admits to feeling "intimidated" and "I'm afraid of the cold shoulder, afraid they'd think I'm assuming they'd want a white woman, [so] then get angry or offended. Others would approach but discount involvement. "There are just too many butch women out there who has been in relationships with butch women." MJ says she's "never been physically attracted to a woman of color. "This may sound strange," confided Karen, 27, "but I find it much easier to talk to a woman of another race because my interest is mental, not lust-like."

Some were attracted only to certain races/colors. "A Native American woman is my ideal but I tend to get involved with Jewish women," noted Brigit, an Irish Catholic. None of the women of color indicated second thoughts about approaching white women or other races though one of the Black women said she's "more likely to approach women of color in a social setting because I feel an instant affection and comfort with them." Three of the four women of color who responded indicated they are involved with white women presently.

The "class and religion question" was problematic for many surveyees. "How do you tell what class a woman is?" queried Jackie, 23. Cindy believes "there's something in the eyes, her hands, the way she carries herself" which allows her to tell who, like her, was raised working-class. Most surveyees said these factors made no difference and didn't list class in conjunction with descriptions of the women with whom they tend to become involved. Several women realized class differences are important in their experience. "I prefer women who have some awareness of classism, anti-Semitism and oppression," said Gabriella. "I'm attracted to women of different classes but would rather not be involved with them anymore. I feel most comfortable and can be myself with working-class women who would not be involved with any kind of patriarchal organized religion."

Two working-class women spoke of avoiding "rich-looking" women or being "turned off" by that "look of entitlement." Another noted similar discomfort and wonders why she becomes involved with wealthier women regardless. The four women who characterized themselves as upper-class all spoke of the divisiveness of different class backgrounds in a relationship and said they preferred to be involved with women of similar backgrounds as a result. Two middle-class women said they tend to be involved with working-class women because "they tend to be more expressive."

Only two of the nine Jewish women surveyed got involved with fellow Jews and attribute this to "too much involvement with fellow Jews and attribute this to 'too much the same energy,' being 'too familiar' and internalized anti-Semitism. Several tended to get involved with Irish or Catholic women. Some Catholics preferred involvement with women raised Catholic, others (more disaffected with the Church it seemed) did not get involved with other Catholics or tended to view religion as of little consequence. "I don't like women who preach their religion," said Karen.

Black and Latina poets read to help South African women

Sisters Doing It for Ourselves

By Patricia A. Roth

No political movement survives for long without a sense of both roots and allies. A substantial portion of the lesbian/feminist community, plus supporters, gathered on Saturday evening, December 6, at Boston University's Morse Auditorium to remember the former and to continue to create networks that bring us the latter. Kate Rushin, Rosario Morales, and Audre Lorde shared an evening of reading from their work, not only, as Lorde said, "to recognize the realities of our lives," but to offer tangible support to two organizations of major importance to the continued struggle for autonomy and justice for women of color worldwide. Kitchen Table Press and Sisters in Support of Sisters in South Africa (SISA).

The crowd was overflowing, the mood high, as Angela Bowen, writer, and political activist and

emcee for the evening, took the podium to begin with a call to dig deep to help Kitchen Table and SISA. Reminding us of our her-story, Bowen read a statement from writer and Kitchen Table member Barbara Smith, who was unable to be present, about the way Kitchen Table was founded six years ago, literally over a kitchen table in Barbara's house in Roxbury. The first and only publisher in North America committed to the works of Third World women, Kitchen Table has released eight volumes, including essential anthologies by women of color, *This Bridge Called My Back* and *Home Girls*. In Smith's words, the experiences of women of color with all-white publishers had ranged from "wonderful to nightmarish." Kitchen Table has provided a way for its writers to retain complete autonomy in the produc-

tion and distribution of their work.

SISA too has roots and founding mothers, which Bowen explained. Gloria Joseph, one of the originators, was present in the audience. Realizing a pressing need for resources of all kinds, including financial, to reach South African Black women to continue to fuel their liberation struggle, Joseph contacted six American feminists, including Lorde, to help her start SISA. One of the important lifelines the group has been able to extend has been to the Mane Soweto Sisters, a collective which trains South African Black women to create and market needlework to achieve economic independence. Through SISA's help, feminists in other countries now have access to these products.

"Let's let Kitchen Table and SISA become part of our lives," Bowen urged. "We'll just tuck them up like we do everything else. We add it all to the pile and keep on moving. Just like the song says, we're sisters doing it for ourselves."

"I come from a kitchen table culture," Kate Rushin, the first poet to read, told the audience. "We learn stories and rhythms sitting around the table listening," she explained about her first poem, in which the young girl, Kate, eavesdrops on grown-up conversation that veers, in the same breath, from the cozily domestic to the horrifying oppression that people of color face daily. Revealing the sources of her work, Rushin assures us that "We are here because somebody else went before us." Her foremothers spring from literature (Richard Wright, Gloria Naylor), her family (her grandmother, Roxie Wiggins Rushin Edwards), women in the world today, in her personal life or in the news. In work that evokes laughter all the while it strikes home hard ("I am tired of being the crazy one at your holiday dinners"), Rushin reveals what it is like to be "the only Black friend to twenty-three white folks," or to mediate constantly between squabbling family members. In a declaration of her intention to change, she explains that the only way to have power is to act powerfully: "stretch or drown," "evolve or die."

With an equally powerful, strongly dynamic delivery, Rosario Morales, who followed Rushin, brought to the presentation of her own poetry and two pieces by her daughter, Aurora Levins Morales, the lyricism of rage, desire, memory and celebration. Reciting lines in the language in which these poems were birthed, "Spanglish," a frequent melting of English to Spanish, Morales took her listeners back to "the sweetness at the pit of the red

hibiscus bloom," her childhood on the edge of the rainforests of Puerto Rico, then full circle to an adulthood in the tenements of the Bronx, where sweetness is recaptured only when a revolutionary spirit finds voice.

Coming to both poetry and quilting in her middle years after raising three children, Morales, whose book *Getting Home Alive*, co-authored with her daughter, has just been released by Firebrand, explains her anger for years of "stunting her appetite," of "sitting in a back pocket." Now, she proclaims, "Yes, I am insatiable/ My life depends upon it." Disdaining the posturing of women like herself who hide for shame behind pretentious language gleaned from academic training, severed from their origins, she announces her yearning for "the smell of the kitchen on the page," "the beat of the home-talk," "the other mother language."

Introducing Audre Lorde, the evening's final presenter, Angela Bowen spoke of the first time she had heard the Black lesbian/feminist writer and poet, whose work has always hovered on the cutting edge of confrontation and change. Bowen told the crowd what it was like "to have built my life differently because of her," to have gained the courage to leave a small town situation to embark upon a new life in Boston, to surround herself with the kind of women she had longed to know.

Lorde, in a flowing blue-and-white batik robe, brought the power of her poetry to her listeners with the measured yet intense cadence of incantation. Reading largely from her new volume, *Our*

Continued on page 11

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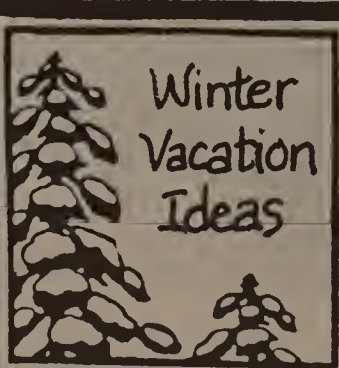
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Sisters Doing It for Ourselves

Continued from page 10

Dead Behind Us, (W. W. Norton) she offered "the meaning of what it is to live embattled and also with style and joy." "It is love that powers our revolutions," she explained, prefacing the title poem of the book, about the brief healing respite two freedom fighters

take. "We were two black women touching our flame. . ." — though one will return to the Transvaal cold where her daughter has been murdered by the white regime, and the other to rip weeds out of the stubborn earth of her New York City garden. Asking the audience

to hold its applause, Lorde was able to create what should always follow great poetry: silence.

Taking her listeners along with her on the odyssey for freedom her life has comprised these last years, Lorde's work brought us from South Africa to Tashkent to Boston and New York City. Her poem, "Women on Trains," captures that sense of existing always in motion and in process, the journey more crucial than the destination. "Stations," the only poem I know to be inspired by the MBTA, conveys the same essence. In "To the Poet Who Happens to Be Black and the Black Poet Who Happens to Be a Woman," Lorde allows us to realize the dangers of language misused.

Yet all of her work dazzles with the power of language well-used and used at last for our own empowerment. Her final rendition, of "Call," was not so much read as sung. "Call," in which Lorde invokes Aido Hwedo, the Yoruba Goddess, the Rainbow Serpent, was a fitting way to send us out, to

take up, along with those who have gone before us, as well as those who will join us enroute, the journey of liberation for women and all people of color, for, indeed all people for whom freedom is not yet real. Audre Lorde continues to teach as she always has, in her own words, that "poetry is not a luxury."



Kate Rushin

March on Washington Organizing

Continued from page 3

the National Gay and Lesbian Task Force (NGLTF). While they originally opposed the 1979 March on Washington for Gay Rights, NGLTF has now pledged several thousand dollars to the 1987

march. Some progressives are concerned that when "mainstream" money is injected, a more conservative direction may follow. A related concern is how much input Third World lesbian/gay groups

will be allowed. These factors are especially important as the national office will play a role in questions such as writing literature and allocating funds.

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(Reprinted from Real Paper, "Best of Boston," Fall 1980)

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Gay Families Speak for Themselves

Continued from page 7

in a child perhaps more easily than in a traditional family where traditional conformity to societal standards takes precedence. This was a crucial point well made, and I wish Sands had not undercut it quite so many times with the use of the word "normal." Jody says in answer to a question, "My life is more normal now..." and Kim says, "It's a normal house with a kid. We're just a normal family." Sands' point is well taken, these are happy, healthy households, and this may be her measure of normalcy. It seemed, however,

that too often the word "normal" popped out of parent's mouths when what they really meant was something more in the line of "stable/happy/safe/loved." The prevalence of the word, in each family's story, was unsettling, bringing to mind jarring visions of the "good home" with Mom, Dad, Billy and Susie.

Sands says she found limitations in the availability of families who were willing to be interviewed for *We Are Family*. She had hoped to interview some grown children of gay/lesbian parents and more peo-

ple of color, and to have more families involved in the project as well. This is perhaps where the video is weakest in its coverage — diversity.

Yet Sands should be applauded for her effort. Her positive representation of lesbian and gay parenting breaks what has been for the most part a media taboo. *We Are Family* amounts to something of a precedent for the gay and lesbian community, and is a step forward toward equality for all of us.

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People's Gay Alliance, 413 Student Union RSO 242,
UMass Amherst 01003 545-0154
Williams Gay Peoples Union
S.U. Box 3212, Williams College, Williamstown 01267

Maine (207)

Gay Phoneline (Caribou) 896-5888
AIDS line 775-1267
Gay Health Action Comm, Box 10723
Portland 04104
Our Paper, Box 10744, Portland 04101
Bangor Area Gay-Lesbian-Straight Coalition
PO Box 1805, Bangor 04401 989-3306
Bangor Interweave, PO Box 8008, Bangor 04401
Bates Gay/Straight Alliance, Health Ctr.
Bates College, Lewiston 04240
Bowdoin Gay/Straight Alliance,
Moulton Union, Brunswick 04011
Gay Peoples Alliance, U of So. Maine
92 Bedford St., Portland 04103 780-4085
Northern Lambda Nord, P.O. Box 990, Caribou 04736
Maine Lesbian/Gay Political Alliance, Box 108,
Yarmouth 04096
Maine Lesbian Feminists P.O. Box 125, Belfast 04915
Seacoast Gay Men, Box 1394, Portsmouth NH 03801
Unitarian-Universalist Lesbian and Gay Caucus
125 Auburn St., Portland 04104 773-2121
Wilde-Stein Club, c/o Memorial Union,
U. of Maine, Orono 04469 581-1288
Parents & Friends of Gays 549-7325 (eves & wkends)

Rhode Island (401)

Gay Help Line 751-3322
Box 5671, 02903
Rhode Island Project AIDS Hotline 277-6502 8pm-Mid.
PO Box 2297, Providence 02905
Rhode Island Gay and Lesbian Youth
Families of Gay Persons 521-7597
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight
Providence Gay Group of AA 723-0050
Brown Lesbian Collective, c/o Sarah Doyle Ctr.
Box 1829 Brown U., 185 Meeting St.,
Providence 02912 331-2047
Rhode Island Alliance for Lesbian and Gay
Civil Rights, PO Box 5758 Weybosset Hill,
Providence 02903 863-2189
University of Rhode Island Gay Task Force
Women's Center, URI Kingston
Women's Growth Ctr.,
97 Knowles St., Pawtucket 02860 728-6023
Brown/RISD Gay Students, Box 49, Brown U.,
Providence 02912 863-3062
Brown U. Gay & Lesbian Alumni/ae
PO Box 6941, Boston, MA 02102
Dignity/Providence, Box 2231, Pawtucket 02861 942-9400
MCC/Providence, PO Box 1462, Providence 02901 726-8106

Vermont (802)

Gay & Lesbian Encounters (GALE), Box 438,
St. Johnsbury 05461
Central Vermont Gay Men, Box 234,
Montpelier 05601
Gay/Lesbian AA Baird 318 Med Ctr Hosp
Burlington 05401 Gay AA, Brattleboro, 257-9354
Gay AIAnon, Solor Hills Mansion,
Western Ave, Brattleboro 05301
UV Gay Student Alliance,
Box 87 Wright Hall Burlington 05401
Gay Volleyball 482-3528, 862-4019
c/o Box 99, Hinesburg 05461
Rutland Area Gays (RAGS), Box 147,
Center Rutland 05736 (2nd Sats)
Social Alt. for Gay Men (SAM),
Box 479, Norwich, VT 05055 649-1304
Southern Vermont Gay Men (603) 357-5544
Southern Vermont Women's Health Center,
187 N. Main St., Rutland, 05701 775-1946
Vermonters for Lesbian/Gay Rights (VLGR),
Box 281 Hinesburg, VT 05461
Women's Center, P.O. Box 92 Burlington 05401 863-1236
Sinister Wisdom, Box 1308, Montpelier 05602

New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord 753-9533
NH Citizens' Alliance for Gay & Lesbian Rights
Box 756, Contoocook 03229 228-9009
Gay Men's Social Assoc. Box 294
Conway 03818 367-8304
NH Lambda, Box 1043, Concord 03301;
224-3785, 889-1416,
746-3339; (crisis) 483-2592.
Monadnock Gay Men (MGM)
PO Box 1124, Keene NH 03431
Greater Nashua Area NH Lambda,
P.O. Box 6443, Nashua 03063 889-1416
Speakers Bureau, Box 1043, Concord 03301
Concord Area Gay Youth,
Box 832, Concord 03301
Concord Men's Group
Box 832, Concord 03301 (Herb) 485-5612
Suncook Gay Prisoner Project 485-5612
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801
Full Circle, monthly calendar of women's events,
Box 235, Contoocook, NH 03229
Iris, a women's club
40 Pleasant St., Portsmouth 03801 438-8958
Women In Touch, PO Box 3541, Nashua
888-2110 or 883-9228
Dartmouth Gay Students' Assoc.
Hinman Box 5057, Hanover 03755
Information Outlet 1-800-852-3311
Keene Klondykes, Box 261,
Gilsom 03448 827-3766; 847-9589

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Connecticut Coalition for Lesbian and Gay
Civil Rights, Box 141025, Hartford 06114
Fairfield County — Jeff 852-6781
Hartford County — John 247-1846
New Haven County — Anne 453-1241
Black and White Men Together, 58 Winchester Ave.,
New Haven 06511
Pink Triangle Coffee House, 620 Chapel St.
St Paul's, New Haven 624-6869
Helpline for Greater Danbury 426-4922
Gay & Lesbian Alliance of Greater Danbury,
c/o Box 2045, Danbury 06810
Gay and Lesbian Switchboard, New Haven,
P.O. Box 72, 06501; M-F 8-11 pm 624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm
George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 522-2646
Institute of Social Ethics/Gay National Archives,
One Gold St., Suite 22-BC, Hartford 06103 547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,
Box U-118, UConn, Storrs 06268 486-4738
The Newsletter, a lesbian position,
PO Box 3075, New Haven 06515
Women's Center, Hartford, c/o Hill Ctr.,
350 Farmington Ave, Hartford 06106 249-7691
Women's Center, Manchester Community
College, P.O. Box 1046, Manchester, 06040 646-4900
Women's Center, UConn, Box U-118,
Storrs 06828 486-4738
Women's Center, Wesleyan, Box WW,
Wesleyan Sta., Middletown 06457 347-9411
Women's Liberation Center, New Haven,
614 Orange St., New Haven 06510 776-2658

STUDENT

Alternate Lifestyles Awareness Group,
Social Work House, Farnham Ave.,
New Haven 06515 397-4331
Eros, Gay Students at Trinity College
c/o Chaplain's Office, Hartford 06106 527-3151
Gay Alliance at Yale,
P.O. Box 2031, Yale Sta, New Haven 06520
Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273
Gay Alliance, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta., Middletown, 06457 347-9411
Lesbian and Gay Community at Conn. College
P.O. Box 1295, New London 06320 442-7458
Gay Student Ctr. Yale, Box 2031, New Haven 06520
Lesbian/Gay Student Alliance UConn
W. Hartford 06117 523-4841 x-267
Trinity Lambda (gay, lesbian, bisexual alums)
Box 6651, Hartford 06106
Lesbians, Wesleyan, c/o Women's Center,
Box WW, Wesleyan St., Middletown 06457 347-9411
Yalebians, c/o Yale Women's Ctr,
5051 Yale Sta., New Haven 06520

RELIGIOUS

Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325
Dignity/New Haven, P.O. Box 5335, Hamden 06518
Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646
Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575
MCC/New Haven, P.O. Box 1273,
New Haven 06505 777-9808

MEDICAL/COUNSELING

AIDS Project New Haven, PO Box 636,
New Haven 06503 624-2437 (AIDS)
Hartford Gay Health Coll., 281 Collins St.
Hartford 06115 724-5194
Gay AA (Danbury) 426-4922, 748-5341
Gay Health Workers at YNNH,
Box 2031, Yale St., New Haven, 06520 436-8354

Please update your listings by writing GCN-QGG, 167 Tremont St., Boston MA 02111. This is a free listing, but whenever possible organizations listed should feel free to support this service with a donation. Thank you.

TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer
All Roommate and Housemate Ads
that are Prepaid for Two Weeks
We will run until you find a roommate.

Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted all day Mondays and Tuesdays till noon.

ROOMMATE WANTED

CAMBRIDGE ASAP
LF for lg BDRM. Sunny-on T, prkg pos. Hdwd flrs, \$355/mo Ht& HW incl. Sorry no pets. Non smoker pls-no drugs. Call Kathleen 491-8086. (*24)

LF sks LF or LF couple to shr hse in Littleton on lake. Alc+drg free. no smk/pets. 12 stepper or veggie a plus. \$350-650 + . Call Annie 486-3791. (25)

NATICK HOME TO SHARE
L cpl, son + pets seek quiet LF to share 3 BR dplx. Close to T. No hvy smker or pets please. \$350 incl all. Avail now. Leave message 655-8331. (25)

ARLINGTON
Feminist and/or lesbian woman wanted for lovely duplex with 1F, 1M. Deck, fireplace, close to pond and MBTA — 646-7968. (25)

WARM EVERETT
2LF seek 3rd (25+) for 3BR apt. in Everett Sq. \$200/mo (heat incl.) 3 cats, no more pets. Sense of humor/absurd welcome. Nr. bus and Orange Line. Ann 426-4469 (day), 387-5831 (eve.) (C)

COTTAGE ON POND
Seeking Les/femst — 30s — to share supportive smoke-drug-alcohol free home in Wellesley nr. rt 9. Quiet, clean, respons. Cat OK. \$350 + . Call Charlotte, 522-4971. Avail Jan 1. (24)

DORCHESTER — FC
Prof. GBM sks roommate. Non-discrim. Lge space inc priv LR + BR, plus lge communal area. Sks working prof who respects privacy + is friendly. \$300 + 1/2 util. + sec dep. Avail now. Contact Willie, 265-6417 between 6-8PM or early AM. (*24)

LESBIAN FEMINIST COOP—JP
needs 2 LFs to join in beautiful apt near orange line. Share food, resp, chores. No smk, cats, drg, min alc. Let's create a home. \$267 + . 522-2921. (24)

Seeking LF to share furn 2 bdrm apt in Boston. Near T. Pkg avail, laundry, pool, garden. Must be neat/resp. No smokers/pets. \$375 incl. heat. 536-0147. (24)

2 LF sk 3rd for newly est. big sunny newly renvtd. JP apt. Yard & porch. Nr T. Want to create warm, feminist home. No smk pls. For ASAP. \$250 + . 524-7959. Day, Leslie, 273-1700 x 4359. (29)

DAVIS SQUARE/ JAN 15—FEB 1
Share lrg 1st flr apt in 3fam w/GM and my cat, Oggie. 3/4 furnished. Supportive, sense of humor. No smkr/drugs 350 + . Roger 628-1271. (24)

MEDFORD NEAR TUFTS
2 LFs sk 3rd woman 25 + , semi-veg, no smoke, shr food & some meals. Have cat, no dogs. On qt st, prkg, W/D, yard. 300 + heat. 395-9021. (24)

JLF sks respon feminist F for homey 2 BR Dav. Sq apt 285 + . Avail. now! No pet, smk, drg, min. alc. 12 steppers esp O.A. welcome. 623-8659. (24)

APARTMENTS

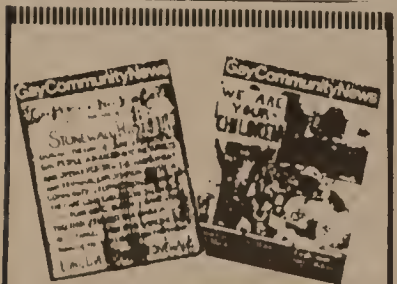
MISSION HILL, NICE STREET/
Area, 5 bedrms, 7 rooms, eat in ktch, pantry gleaming hrdwd flrs — Great apt! 1500/mo heated. Avail imed.

Also same area — 4 bedroom, k6 room apt. Same as above. \$1100 + heat. Avail imed. 646-0575 — No Fee — (24)

Share our home in Somerville! 2 apts: 2 BR, LR, DR, mod KT + BR — \$750. 4BR, LR, DR, Mod KT + BR — \$1100. Sep util. F + B porch. Nice yard. Bsm. Near T. LF owned. 628-1006. Leave mssg. Avail. Jan 1. (24)

Dorchester: Sunny 5 rm, eat-in kit, 2nd flr, ownr occ hse on Meetinghouse Hill. \$500 + . Avail 1-1-87. 265-5653. (24)

GOVERNMENT HOMES from \$1. (U repair). Delinquent tax property. Repossessions. Call 1-805-687-6000 Ext. H-1437 for current repo list. (34)



Check out GCN

SERVICES

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GAY VIDEO NEWSLETTER
Sample copy: \$3. Free details. Vidfile, Box 14576, S.F., CA 94114. Mailed first class. (25)

Waiter/bartender for hire for private parties or caterers. Will also set-up, greet guests, assist with cleanup. 648-7411. (24)

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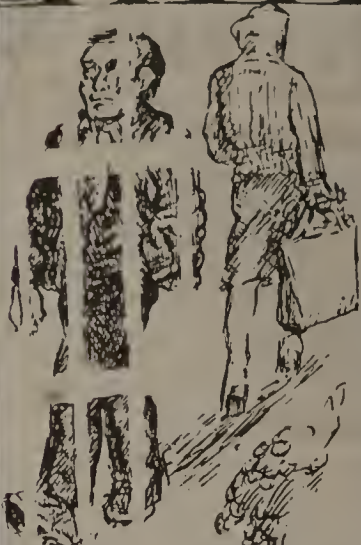
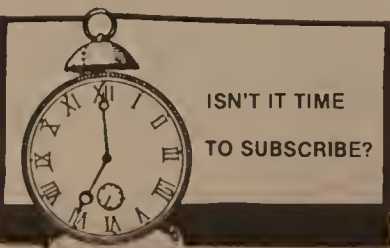
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A longtime GCN prisoner friend and 'legal eagle' is looking for a penpal, especially from Texas (but who can be picky!) He hopes (eventually!) to parole to Houston, Austin or El Paso. He's a bit of an anarchist, and is known (to some) as "Mad Mao". Please write Herbert Darrell HAY, 263672, PO Box 128 Beto 1, Tennessee Colony TX 75861



The prison officials here just passed a rule about 'sex malpractice' (does that mean you don't do it very well and you need to get better?) saying they will do a criminal prosecution if anyone is caught. So now the ones that are in love are in trouble. I can see if it was a rape, but what of the couples that are in love? They are separated, of course, but often we find a way to be together anyway (smile). I sure could use a penfriend on the outside. (They won't let GCN in here.) Please write. Dale E. OMO, 80178—TMS Tucker AR 72168.



Dear Mike, I enjoy reading my cellie's GCN. Please keep up the good work. I would like to have a penpal, open-minded and sincere. Roger HAWKINS, 44348, Box 900, Jefferson City MO 65102.

Passive male seeking domonate fartherly type. Eddie STAHL, 21101, Box 607, Carson City NV 89701

I'm a TV gay looking for correspondence from open-minded, sincere men who'd like to have a good close friendly relationship. My interests are electronics/computers, CW music (I play bass for a group here), camping and boating. My gay name is 'Linda'. Write Gene OSTERHOUT, 33616-019, Box 1000, Oxford WI 53952.



I'm a 35 yr old male and very lonely looking for a penpal. Would appreciate a photo (not necessary though) James M. NEWMAN, 363319, Rt 1 Box 1 Wynne, Huntsville TX 77349

Gay male seeking correspondence with an intelligent, caring, gay male of any age. Thank you. Jerry CARVER, BI-112, Box 276, Chester GA 31012

I admire your newspaper because it is informative, outspoken and delightful. Please put me in your penpals. I'm very streetwise with no hangups. Like lustful and also intelligent letters. Kenneth WALKER, 85A 4841, 135 State St., Box 618, Auburn NY 13024.

Two prisoners looking for penpals. Need outside encouragement ('community') to help us make it throw the years. Please write: David R. PICKLE, 321016, Rt 3 Box 59, Rosharon TX 77583, or Todd R. LOOPER, 358269, Rt 3 Box 59, Rosharon TX 77583. All L-G-Bi-Tv-Ts WELCOME!

GM, 35, smiley, lithe, needs friend. Any gay Dead Heads or Peter Gabriel nuts out there? Write Joseph TERRACCIANO, 65988, Box F-1, Leesburg NJ 08327

Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist)



WHAT IS A 'POLITICAL PRISONER'?
I recently met an ex-prisoner (2 years in the federal joint at Danbury, CT) who had done time for an anti-military action. His 'attitude' toward his prison experience was different from most of those I feel in the 100 or so letters I read each week from GCN's prisoner readers. He felt no 'guilt' (of course) for what he did and was less ready to let them make him feel like the 'scum of the earth' etc. etc.

The self-righteous attitude of guards (which just represents the attitude of people outside generally toward 'criminals') and the moralizing guilt they try to spread on prisoners' backs is part of the punishment. I'd like to put together a 'Freedom's Just' about this stuff. Please send your ideas. Hopefully the resulting piece will make prisoners better able to resist this feeling of being not as good as other people. Please send your ideas to Mike. THANKS.



WHY ARE GAY/LESBIAN PRISONERS SO HARD ON EACH OTHER?

We know guards etc. are hard on us (they're scared of losing control), and we know strait prisoners are too (they're scared of admitting how good relationships with other men/women can be); but WHY are gay/lesbian prisoners so often unwilling to be friends/lovers with EACH OTHER???? Mike would like to do a piece on this and needs some help. Let me hear from you (y'all). Thanks.



GAY PRISONERS & 'PROTECTIVE CUSTODY'

Legal issues & cases around how to get in and out of PC and other ISOLATION situations: write to GCN for 'Prisons Within Prisons' and we'll send it to you. (FREE!) (smile)



TEXAS Censorship info

The attorney that investigates mail abuses & censorship based on the Guajardo v. Estelle decision is: Karl Stern, Vinson and Elkins, 3300 First City Tower, 1001 Fannin St, Houston TX 77002. Let him hear your complaints!!

I'm a jailhouse lawyer and have been 'informed' that due to my giving the system trouble my life is in serious danger. I'd like to have a few penpals to keep the lines open to the outside, so they know I'm not isolated and completely alone. Please write. David Lewis ADAMS, 360846, Rt 1 Box 1 Wynne, Huntsville TX 77349.



Transsexuals In Prison (TIP)
issue 4 is now out! For TS and gay prisoners and outsiders: penpal list, medical, legal and social information & resources. Subscribe NOW! TS prisoners-50¢ per issue; NonTS pris-75¢; Supporting outsiders \$2. Send to: John Prowett/Minority Prison Project, Box 3541, Little Rock, AR 72203.



NEED A FRIEND? You're not alone. Please write this address for help with parole programs, legal referrals on civil liberty cases, and penpals. Robble Morris, Gay Men's Parole Program, 1154 N. Western Ave., Hollywood CA 90029.



LESBIAN PRISONERS!!!

We are putting together a special edition of GCN with your voices & images. Soon a letter will come asking if you want to help. Check it out. Thanks!



They moved me (unexpectedly) (without asking) since I last wrote. There are only about 25 gay women out of 900 here and the holidays are very lonely. (It's taboo to even hold hands.) I need a penpal. I like music, drawing, kids and dancing. Please write: Marcia STAAK, W24343-46090, Box 1800, Norco CA 91760.

Blond hair & green eyed fem looking for friendships with aggressive woman. I am open minded and honest. My interests are music, art, dance and other lesbians. Deborah MYERS, 904502, PO Box 535, Jessup, MD 20794.

I would like to write someone regularly and was told GCN was the place to start. Here's a brief rundown on me. I'm 26, Taurus, gay and hobbies include reading, writing letters and poetry, singing, collecting music. My nickname is 'Blue'. Christine LESESNE, 466-A491765, Box 8540, Pembroke Pines FL 33024.

Lesbian looking for that special someone. I enjoy nude photography and hot letters. Age and race not important. Please write soon. Cindy FISHER, Box 106, Balto MD 21162.

23 yr old single mother would like to correspond with young or old females that like to write. Lift weights, like to try new things and spend time with the kids. Write: Donna LOWTHER, Box 99 Pioneer, Framingham MA 01701.



Oscar Wilde said that 'to reject one's own experience is to arrest one's own development.' I find this valid but don't know where I fit into it all.... May the will of Buddha bless this earth. For those who want to correspond with me, please write Tony Marcus Antuan HAYWOOD, 175334, 3201 Bemis Rd, Ypsilanti MI 48197.

Just a note to let you know that I appreciate your newsletter. If it weren't for your paper I believe I'd lose contact with the gay world. I'm very lonely here, because I haven't anyone to confide in with. Thank you. Edwin A. DOLEZAL, 41305, PO Box 2, Lansing KS 66043.

Lonely romantic into martial arts, kick boxing and body building seeks one to one relationship. Russell T. HARTSAW, 21118-175, Box 1000, Leavenworth KS 66048.

Looking for that someone special. Tired of head games, fales hopes and heartaches. Will answer for sure. Write to Jeffrey A. PATTERSON, 374565, Rt 1 Box 1077, Brazoria TX 77422.

Black male homosexual would like to correspond with free world men. I'm real femme and well-educated. My hobbies are cooking, traveling, music and making sweet soul love. Laurence RABON, 391150, Rt 2 Box 20, Midway TX 75852

Experienced, attractive but serious and thoughtful, seeking to hear from guys of any race. Love tight pants! Kim EMIG, 4000 Cooper St. — JSP, Jackson MI 49204.

I'm In my second year of apprenticeship in becoming a brick mason. I'm Into bodybuilding, reading, outdoors and architecture. I need a friend I can talk to. Please write Will BINGAMON, 174-070, Box 45699, Lucasville OH 45699.

Received your letter and legal materials for fighting their denial of my GCN, but don't know much about legal matters. I wonder if you could write the director and ask why GCN is being denied [Edward Murry, Box 26963, Richmond VA 23261-GCN readers, especially Virginians are encouraged to write!] Is there any local support around here that you know of? I'm not looking for money, just friends. J.D.('Diane') JOHNSON, 106424, Rt 1 Box 207-C, Lawrenceville VA 23868.

My name is Crystal Rai and I'm currently serving time for forgery of doctor's prescriptions. I'm in Max. 'Security' because of a suicide attempt when very depressed. I would really like some friends. I like rock and roll and interesting people. If interested please write me (prisoners not allowed to write, but sometimes they don't check if you want to take a chance): Alexander HANNA, 83899, Tucker Max 6-17, Tucker AR 72168

CALENDAR

January 3 to January 25

3 saturday

Boston — The **Installation Project** at Mobius, curated by Helen Shlien, with work by Meredith Davis and Dan Devine. Mobius Gallery, 354 Congress St. Through 1/25. Info: 542-7416.

4 sunday

Dorchester — **GALA** monthly potluck. 4PM. Info: 825-4463.

Allston — Women's **volleyball** every week. West End House, 105 Allston St. 5-7PM. All abilities welcome. Info: 576-3103.

Boston — Metropolitan Community Church, a Christian church of the lesbian and gay community worship. 131 Cambridge St. 7PM. Info: 523-7664.

5 monday

Boston — Gay and Lesbian Issues of National Ass'n of **Social Workers** monthly meeting. Info: Sherry Zitter, 524-4780, or 366-4401 X434.

Cambridge — "Musically Speaking," hosted by Melanie Berzon. WMBR-FM, 88.1. 8-10PM.

6 tuesday

Jamaica Plain — Lesbian and Gay **Neighbors** meet for dinner and friendship. Doyle's Cafe, Washington St. 6:30PM.

Cambridge — Former Nun lesbian support group. Women's Center, 46 Pleasant St. 7PM. Info: 354-8807.

Boston — **GCN** potluck and membership meeting. All welcome to review past issues and help plan for the future. 167 Tremont St. 6PM. Info: 426-4469.

Boston — "Say it Sister," hosted by Kate Rushin. WMBR 88.1 FM. 7-8PM.

Boston — LEGACY party for gay/lesbian elders and friends. Clarendon St. YWCA, Copley Sq. Info: 725-3485.

7 wednesday

Boston — "We are Family, Parenting and Foster Parenting in Gay Families," a video premiere. WGBH-TV, Channel 2. 9PM.

Cambridge — Charlie's Tap Jazz Club features Henrietta Robinson, Molly Ruggles and John Voight. Green St. in Central Sq. 10PM. \$3. Info: 492-9723.

Cambridge — Writers support group for women meets weekly. Women's Center, 46 Pleasant St. 7:30PM. All skill/experience levels, forms of writing welcome. Info: 547-6766.

8 thursday

Cambridge — **Lesbian Liberation**. Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

Boston — **GCN's** production night. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

9 friday

Boston — **GCN's** volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

Brookline — Lesbian and Gay **Neighbors** of Jamaica Plain ice-skating. Lars Anderson Park. 7PM.

Randolph — Gay Professional Women mixer. Randolph Country Club. 8PM. Guests \$5, free to members. Info: 328-5685.



Judy Grahn, 16 friday

Cambridge — Women's **Coffeehouse**. Women's Center, 46 Pleasant St., Central Sq. 8PM. Info: 354-8807.

10 saturday

Manchester, NH — Planning for a **lesbian all-day event** in New Hampshire meeting. Manchester YWCA, 72 Concord St. 1PM. Wheelchair accessible. Info: Dykewomon, PO Box 23, Peterborough, NH 03458.

Cambridge — Wild Women visit Quabbin Reservoir to watch eagles. Info: 625-7702.

11 sunday

Jamaica Plain — Lesbian and Gay **Neighbors** monthly potluck. First Church Hall, Eliot and Centre St. 4-7PM. Bring a dish and a non-alcoholic beverage. Newcomers welcome. Info: 522-6253.

Brookline — Brookline/Brighton/Allston Lesbians potluck dinner featuring **shiatsu** massage demonstration. 6PM. Info: 783-3884.

12 monday

Boston — Boston Lesbian/Gay Political **Alliance** annual meeting. U/Mass Boston (Park Square), Rm 222. 7PM. Info: 265-0348.

13 tuesday

Boston — **Healing Service** for all those affected by AIDS. Kings Chapel, Tremont St. 7:30PM. Info: 437-6200.

Boston — "Say It Sister," hosted by Jennifer Abod. WMBR. 88.1 FM. 7-8PM.

Boston — LEGACY's first **day-time weekly drop-in** for gay/lesbian elders. Gay & Lesbian Counselling Service, 6 Hamilton Pl., 3rd floor. 11AM-5PM. Info: Ann Maguire, 725-3485.

14 wednesday

Boston — Gay and Lesbian Labor Activists Networking Today (GALLANT) open meeting. 145 Tremont St., Rm 207. Info: Diane, 338-1911 or Gerry, 442-4324.

Cambridge — "Mourning Our Relationships," discussion for **lesbians 35+**. Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 661-3633.

Cambridge — Feminist discussion group. Women's Center, 46 Pleasant St., Central Sq. 8PM. Info: 354-8807.

16 friday

Boston — **Beginning Pieces** by Alfred Guzzetti. Boston Film/Video Foundation, 1126 Boylston St. \$4, \$3 for members. Info: 536-1540.

Boston — "Getting Well, Staying Healthy," **holistic therapy conference** for people concerned about AIDS. Evening program followed by Saturday workshops. Total cost \$25. Info: AAC, 437-6200.

Boston — Lesbian poet, **Judy Grahn**: the work of a common woman. Old South Church, 645 Boylston St., Copley Sq. 7PM. \$3-5. Sponsored by the Women's Theological Center.

17 saturday

Concord, NH — Lambda, a lesbian organization, monthly meeting, potluck and **game night**. 5:30PM. Info: P.O. Box 1043, Concord, NH, 03301.

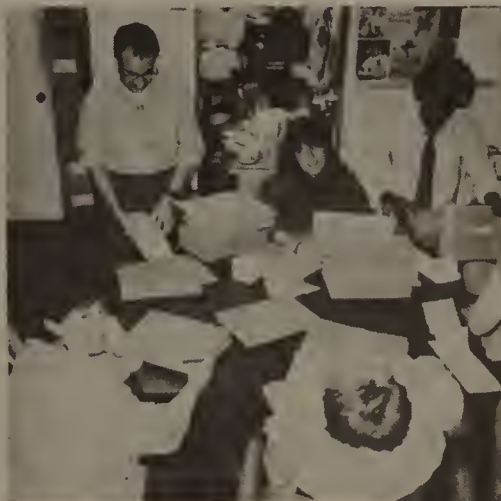
18 sunday

Boston — Boston Intercollegiate Lesbian & Gay Alliance trip to Provincetown. Info: 437-7399.

Jamaica Plain — Disabled Lesbians discussion group. 1-3PM. New members welcome. Wheelchair accessible. ASL "spoken." Info: 524-1890.

20 tuesday

Boston — New England Gay and Lesbian **Veterans** monthly meeting. Hill House, 74 Joy St., Beacon Hill. Info: David, 262-9793.



GCN mailing, 9 friday

21 wednesday

Boston — Boston NOW's **Lesbian Rights** Task Force meeting. 971 Commonwealth Ave. 7PM. Info: 782-1056.

Cambridge — Politics of Fat discussion group. Women's Center, 46 Pleasant St., Central Sq. 7:30PM. Info: 354-8807.

22 thursday

Boston — Open House with Boston's gay/lesbian **pride planning** group. 134 Edgerly Rd. 7:30PM. Info: 267-2150, or Pride Celebrations, P.O. Box 8916, Boston, 02114.

Boston — "Class and Race in Feminist Theory," a presentation by Karen Sacks. Northeastern Univ., Ell Bldg., Frost Lounge. 8PM.

23 friday

Boston — Selections from the National **Video Festival**. Boston Film/Video Foundation, 1126 Boylston St. 8PM. \$5, \$4 for members. Info: 536-1540.

Brookline — Lesbian and Gay Neighbors of Jamaica Plain **skating**. Lars Anderson ice rink. 7-10PM.

Boston — **Cultural Extravaganza** of Color, celebration of traditional music and dance. YWCA, 140 Clarendon St. 7:30PM. Info: 536-7940, X103.

25 sunday

Cambridge — Readings from *Naming the Violence: Speaking Out About Lesbian Battering*. New Words Bookstore, 186 Hampshire St. 3-5PM. Info: 561-0986.

Jamaica Plain — Lesbian and Gay **Neighbors** brunch. Doyle's Cafe, Washington St. 11AM.

Boston — Rock Against Sexism presents **Tea Dance** (Disc Party). 1270 Club, 1270 Boylston St. 6-10PM. \$2 donation. Everyone over 21 is welcome. Info: 789-5853.

Watertown — Gays and Lesbians of Watertown (GLOW) **monthly meeting**. 7PM. Info: 891-3781.

Slogan Search for Pride '87

Deadline for entries: January 31, 1987
The Boston Lesbian and Gay Pride Planning Committee is looking for a theme that's strong, catchy and representative of Boston for Pride week in June. The local slogan will be used on flyers, booklets, buttons and T-shirts. It may appear alone, or in conjunction with the 1987 national slogan, "Proud, Strong, United." The Pride Committee is offering a \$50 prize for the slogan selected, as well as complimentary copies of Pride merchandise. Submissions should include your name, address and phone number. Pride Celebrations, P.O. Box 8916, Boston, MA 02114, Attn: Slogan Committee; (617) 267-2150.

Lesbian/Gay Centenarians

Gay men and lesbians one hundred years old or over should write to be included in a book about centenarians from a variety of different geographic, ethnic, occupational and racial backgrounds in the United States. Send name, address, birthdate, and brief biography, as well as name, address and telephone number of a contact person (friend or relative) who would be willing to assist in compiling information and setting up an informal visit.

James Heynen, 624 Lincoln St., Port Townsend, WA 98368; (206) 385-0688.

Feminist Poetry Award

Deadline for entries: March 1, 1987
Alice James Books, a writers' cooperative with an emphasis on publishing poetry by women, will be accepting poetry manuscripts for the Beatrice Hawley Award, resulting in the publication of a book-length collection by the press in 1987. Manuscripts must be 60-70 pages, typed and paginated, and must include a table of contents.

Translations are not eligible. Two copies of the manuscript and a self-addressed envelope, stamped sufficiently for their return, should be sent. Men and women of color and writers outside New England are especially encouraged to apply.

Alice James Books, Hawley Award, 138 Mt. Auburn St., Cambridge, MA 02138; (617) 354-1408.

Research into Women's Sexual Imagery

Toronto, Canada
Project director seeks contributions of historical and contemporary photographic imagery by women for women (heterosexual or lesbian) to produce a workshop and exhibition of women's sexual imagery in Toronto. Cyndra MacDowall, WSIP, c/o The Toronto Photographer's Workshop, 80 Spadina Ave., Rm. 310, Toronto, Ontario, M5J 273.

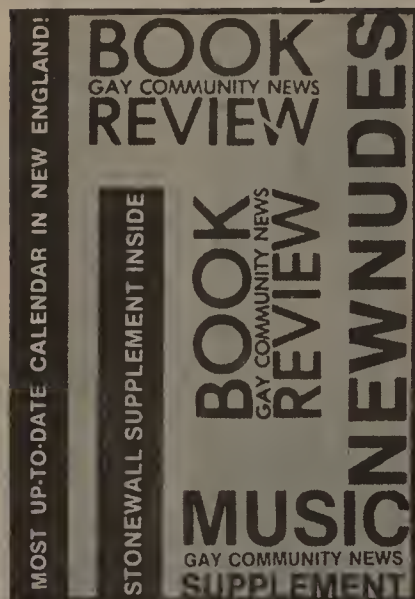
Dignity/USA Family Reunion

July 23-26 Miami, Florida
Come together to relax, work and play at what promises to be the largest gay/lesbian Christian gathering ever. Workshops offered will cover a range of issues, from AIDS to chapter building and "Volleyball 101." Registration materials are available now. The fee is \$115, but will go up for those who register after February 28, 1987. The hotel being reserved is fully accessible and has a daycare center. Dignity, 1500 Massachusetts Ave. NW, Suite 11, Washington, D.C., 20005; (202) 861-0017.

Calendar compiled by Terri L. Rutter

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